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The Living Church

VOL. XXVIII. MILWAUKEE AND CHICAGO, JANUARY 17, 1903. No. 12.

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The Church at Work.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Meeting of the Clericus—Gifts to St. James, Zanesville.

THE CINCINNATI CLERICUS celebrated its 25th anniversary on Jan. 5th, being the guest of the Rev. John H. Ely, rector of Grace Church, College Hill. By a singular coincidence the previous Sunday was the 25th anniversary of Mr. Ely's rectorship of the parish, at which time the parishioners presented him with a good-sized purse of money in recognition of the same. At the clericus meeting, the Rev. Dudley W. Rhodes, D.D., gave a very interesting address, covering the history of the Diocese since its formation. The Rev. Peter Tinsley, D.D., in the name of the Clericus, presented Mr. Ely with a handsome watch charm. A banquet was served by Mr. Ely, at which many impromptu addresses were made, and many letters of congratulation read from former members of the clericus who are now located in other Dioceses.

THE PARISH of St. James' Church, Zanesville (the Rev. Frank W. Bope, rector), has been presented with a handsome brass alms basin, as a memorial of the late Elizabeth G. Goddard. It has also been given a tryptic for the altar. A new brass pulpit has been ordered, and will be placed in position about the middle of January. A class of thirty-nine was confirmed early in Advent—being the second largest class in the eighty-six years' history of the parish. The rector recently served as the third member of a National Board of Arbitration, called to settle differences of six months' standing between the publishers of two of the city papers and the local Typographical Union. He was the only one in a list of twenty-four professional men and merchants that would be accepted by both sides.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
Cornerstone Laying at East St. Louis.

THE CORNERSTONE of the new church (St. Paul's), East St. Louis, will be laid by the Bishop of the Diocese on St. Paul's day, Jan. 25th, at 3 P. M. The Rt. Rev. Dr. Tuttle, Bishop of Missouri, will deliver the address. The choir of the Cathedral in St. Louis, will attend and assist in the ceremonies. The new church, the walls of which are now well up, will, when completed, be the handsomest church building in the Diocese. It is 120 feet long by 62 feet in width, and is all of native limestone, trimmed with Bedford sandstone. It is perpendicular Gothic in design, and will seat 450 persons, and will have ample accommodations for a large vested choir and a spacious sanctuary. All the work on the building is being done by day labor under the superintendence of the rector, the Rev. John Chandler White.



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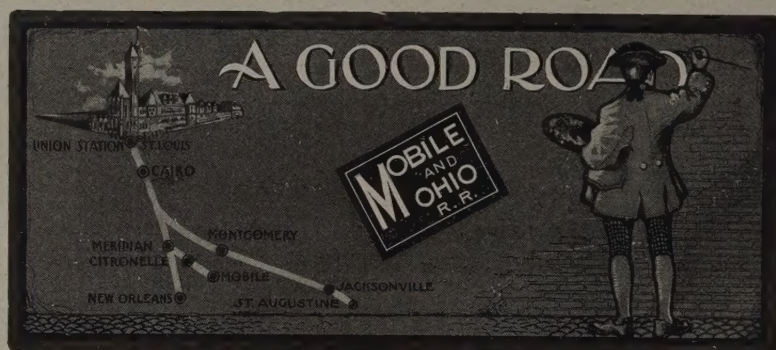


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This work is now receiving the compliment of being roundly berated by the sectarian press. It has been adopted as the basis of special study in a class of men at the Church of the Epiphany, Chicago (REV. JOHN HENRY HOPKINS, rector.) It should be circulated.

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The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, JANUARY 17, 1903.

No. 12

Editorials and Comments.

The Living Church

With which are united "*The American Churchman*,"
and "*Catholic Champion*."

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

Editor, FREDERIC COOK MOREHOUSE.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

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FIFTY DOLLAR PRIZE

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FOR the purpose of stimulating interest in Missionary matters, THE LIVING CHURCH offers a cash prize of Fifty Dollars (\$50.00) for the best essay on Missionary Work or Problem, or any phase of Missions, when submitted in accordance with the rules herein following:

1. Essays must not exceed 3,500 words—preferably not over 3,000. Number of words to be written at top of MS. The authors must be lay men or women, but members of the families of the clergy are eligible.

2. Three type-written copies must in all cases be submitted. The manuscript must not bear any name or address, but it must be accompanied by the Information Blank printed on the next page of this issue, with blanks filled out. The three manuscript copies, together with the Information Blank which must be sent under the same cover, must come flat or folded (not rolled), addressed:

THE EDITOR OF
THE LIVING CHURCH,
Milwaukee, Wis.
Missionary Competition.

At the editorial office, the Information Blank will be retained, and a number given alike to it and to the Manuscript, which number will be the sole mark of identification appearing on the Essays themselves. One copy of each Essay will be forwarded to each of three Judges whose names appear hereunder. The Judges will in no case be informed of the names of any competitors.

3. The Judges, each of whom has consented to act, will be the Rt. Rev. D. S. Tuttle, D.D., LL.D., Bishop of Missouri; the Rt. Rev. Wm. H. Hare, D.D., Bishop of South Dakota, senior of our Missionary Bishops; and the Rev. Arthur S. Lloyd, D.D., General Secretary of the Domestic and Foreign Missionary Society. The three Judges will pass separately upon the papers submitted to them, and will make known to the Editor of THE LIVING CHURCH, the number of the Essay which each deems most meritorious. Should two of these Judges agree, their verdict will be final. Should there be no agreement, the three Essays selected as best by these Judges will be submitted (with no others) to the Rt. Rev. T. U. Dudley, D.D., LL.D., D.C.L., Bishop of Kentucky and Chairman of the House of Bishops, who will make choice between the three, and whose decision shall be final.

4. All manuscript for competition must be received at

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which must be filled out and enclosed with the three typewritten copies of essays submitted in competition for the \$50.00 prize offered by

The Living Church

for the best Essay on Missions, in accordance with the rules printed in the issue for Jan. 17, 1903:

Full name:.....

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[If the work of several jointly, a class or group name may be selected, or several names may be given, but one address only should be agreed upon and named.]

No. (To be filled in at THE LIVING CHURCH Office.)

THE LIVING CHURCH office not later than February 28th, 1903. The prize Essay will be printed in the Easter number, when the award will be made known.

5. The competition is open to any and every lay person. There is no limitation of the phases of Missions to be considered, except that they must be concerned with the work of the Church at large—not exclusively with one Diocese or Parish. Anything that will help the Church to do its work, or will assist in arousing the people of the Church to a knowledge of their duty, is appropriate.

6. The Judges shall be at liberty, at their discretion, to disregard any paper that may in whole or in part be illegible, or that may be so badly copied or punctuated as to make examination inconvenient.

Here is the opportunity for *the people*. It is not necessarily the expert or the man in the field who can write the best essay, and anyone can obtain the requisite information if he cares to do so. Assistance may be obtained from any of the clergy, and no doubt any of them will gladly render any. Books and periodicals may be consulted at convenience, and indeed it is desired that one should inform himself carefully before writing. To educate the lay people in the subject is the object of the prize competition. Guilds or classes may work together, and present an essay that is the work of several jointly, though it should then be so stated in the Information Blank, so that the honor of success may be placed, in announcing the award, where it is justly due.

Let Church people now go to work to study Missions. Only one will receive the prize; but every one will be benefited by the study, and the Church will be the gainer by reason of the wider intelligence in Missionary matters that will thereby be spread.

Don't lose this paper, containing the rules and the Information Blank; but additional copies may be obtained at the usual price (5 cts.), and the competition is not restricted to subscribers.

THE FIELD IS THE WORLD.

THIS is the week, culminating on next Sunday, which has been officially recommended for the special arousing of interest in missionary matters. Our own attempt in that direction may be read in the foregoing announcement; but aside from that, a few thoughts on the main subject may not come amiss.

In our judgment, harm is done by the frequent repetition in missionary addresses, of the declaration that Missions alone are the legitimate work of the Church. It is a telling play on words to observe that Missions are the Church's Mission; but it is only a partial truth.

The Church's mission cannot be better stated than in the words of our Lord found in the concluding verses of St. Matthew:

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Be it observed that as a correlative of the declaration "All power," etc., the disciples are sent out. They are:

- (a) to evangelize all nations—missions;
- (b) to baptize them "in the Name of the Father, and of the Son, and the Holy Ghost"—administer the sacraments; and
- (c) to *teach* them "to observe all things whatsoever I have commanded you"—pastoral teaching, worship, and work.

These are three coördinate duties summed up in what we may call the "mission" of the Church; and they are all to be performed in the strength of Him who is possessed of "all power," and with the knowledge that He is with the Church "alway, even unto the end of the world."

Strange to say, these three functions of the Church have each been so exaggerated by those who have honestly attempted to fulfil one of them, that there has too often been a failure to comprehend the other two. We have men who work ardently and honestly for missions, and who seem totally oblivious of the fact that the man who is developing the duty of worship among his people is also fulfilling a part of the Church's duty. And on the other hand, we have men who have become impressed with the duty of teaching acceptable worship, and who are honestly training their people in the things pertaining to their souls' welfare, and who yet are careless and apathetic toward the Church's missionary work.

This is bad enough; but when each of these one-idea men takes the liberty of abusing the other, and assuming that he is "only a milliner" or "no Catholic," the evil effect is vastly intensified.

WE HAVE INTRODUCED these considerations, because there is some truth in the allegation that those who most fully develop the idea of Catholic worship, are least active in missions. The allegation is not true as a general proposition. It is true, however, in individual cases of men called "Ritualists." The well-rounded Catholic harmonizes the three-fold function of the Church, and teaches each in its right relation to the others. He does not say, with the one-idea man of missions, that "Missions are the Church's Mission"; but much less does he say with the equally narrow man across from him, that his whole duty is to train the souls who come naturally into touch with him. In short, he feels that it is the duty of the Churchman ever to be actively engaged in missionary work; but having made and baptized a convert, he is not content to drop and ignore him while hunting for another, but realizes the further duty to teach him "to observe all things whatsoever" our Lord has "commanded." Missions and pastoral work are thereby shown to be, not antagonistic, but correlative parts of the Church's mission. That "mission" begins with the first preaching, "The

Kingdom of Heaven is at hand," which may arouse the frontier village at home or may attract the attention of the Pagan abroad; but it is not finished until the last prayers for the dead have been uttered, and the body of the well trained Christian is laid in the grave, "in the sure and certain hope of a joyful resurrection."

MISSIONS! They stand at the frontier of the Church's Mission. "Henceforth thou shalt catch men." Missions is the act of catching them, with the preliminary adjustment of the net. Sometimes the net and its fabric and its manner of weaving and its texture require so much discussion that we seem to overlook the necessity of casting it; yet the discussion as to ways and means is essential, if the net would be wisely managed. Only, the net and its construction and material are subordinate to the casting of it. The methods of administration must always be carefully considered, but the main point is to catch the men. Indeed we may go even further than that. Having gathered in our missionary haul, whether in China, or in the more difficult field in sect-ridden America, the real test comes in the "teaching them to observe all things whatsoever I have commanded you." The Church has sometimes succeeded better in catching men than in assimilating them. The missionary need not look down upon his brother whose life-work is spent in this labor of assimilation. The missionary work itself would be useless without it. But oh! what a world of assistance to the missionary cause would be given, if those whose primary work is to teach and to assimilate those who are already in the Church, would sometimes help a little more actively in the direct missionary work. Granted that the latter is oftentimes fragmentary and crude; the John Baptists are seldom Pauls of Tarsus, or even Johns of Ephesus at one and the same time. A Church whose clergy were only John Baptists would be somewhat deficient in real vigor, and not every missionary is quite a John Baptist. But to become lukewarm in the cause of missions because the missionary does not always adequately teach them, to observe *whatsoever* has been commanded, is as great folly as it is deficient logic.

If it ever becomes true that one class of Churchmen are interested in missions alone, and wholly another class are interested in the work of training and in the development of true worship, every hope of achieving true Catholicity may be said to be at an end. Each one of these attitudes is as incomplete and narrow and partial as is the other. The well-rounded Churchman may not be equally adapted to the performance of both kinds of work. Some are gifted so that they are more useful as missionaries and some are of more utility as parish priests. There are men so versatile and so gifted that they can perform acceptably both parts of the appointed mission of the Church. These are rare; but surely every man might be sympathetic with the phase of the Church's work to which personally he is not adapted. It was God Himself who "gave some, Apostles, and some, Prophets, and some, Evangelists, and some, Pastors and Teachers." And all these, in His wisdom, are required "for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ."

THE FIELD is the world. The temptation is to look only on the part in which a certain glamour attaches to missionary work. One becomes entranced with the story of life amidst glaciers in the Arctic Circle, or of living in China amidst constant danger of uprisings that may mean fiendish torture and death to the foreign missionary. Even the superficial cry against foreign missions and missionaries to Pagans cannot wholly counteract the temptation to do only the work in such lands. But the real heroism of missions, on the most sublime scale, is that done at home, in the midst of a stolid, foreign-speaking community, who seem as impervious to the ministrations of the missionary of the Church, as though no such thing as the Kingdom of God had ever been proclaimed. Yet from the lumber camps of Maine to the salmon fisheries of Oregon, through every state and territory of this land, men must give their lives to that hard, prosaic work. No stirring tales of adventure beyond shoveling snow and building fires in the church with the temperature twenty degrees below zero, adorn the relation of their missionary experiences. The worker's most thrilling combat was with the wolf at the door. Privation, oftentimes actual want, the slow starvation of the mental activities, the gradual sinking into the weakness of old age without resources and without friends, the impossibility of showing "results" commensurate with work, the disappointment caused as the better class of his parishioners "move on" to the city or to

the far West, the sneer of the wealthy, the lack of sympathy from his own brethren in the Church—frequently from those in the ministry—the tale laid upon him by his superiors to make bricks without straw—what is all this but a lifetime of martyrdom in will, such as that which the Beloved Disciple suffered on the isle of Patmos, as he longed for the fruition of the easier martyrdom in deed. When the annals of the American Church are written up, it will be the domestic missionary at home who will deserve—and will not get—the longest chapter.

The field is the world. Over all our work, at home or abroad; in the directing of missions or in the actual field; as givers or as spenders—the work depends for its sustenance and success upon Him to whom is given "All Power"; and over it all is the lasting, loving benediction: "and lo, I am with you alway, even unto the end of the world. Amen."

WITH regard to Bishop Montgomery's paper relating to a vast Missionary Congress of the whole Anglican Communion to be held during the week preceding the next Lambeth Conference—we understand the latter is to be held in 1908—it should be explained that the United Board of Missions of the two English Provinces—an official body of the Church of England—has given the matter their tentative indorsement, and has requested the expressions of opinion from Churchmen throughout the world. Our own opinion is decidedly favorable to the gathering. It will show to the world the recognition by Bishops from every clime, of the preëminent importance of missionary work. It will show that they are at one in commending the work of the several bodies, official and unofficial, of the Churches represented. Moreover, it will give the opportunity for presentation of the difficulties felt in every phase of missionary work, and for united council concerning such difficulties. It ought, further, to present the occasion for a grand thank offering to be made by the members of the Anglican Communion for the blessings which have so signally been showered upon it. That offering might well be placed at the disposal of the gathering of Bishops, to be appropriated at their own discretion.

We trust the movement suggested by Bishop Montgomery may commend itself to Churchmen everywhere, and may be wisely carried out.

A CORRESPONDENT recently made inquiries concerning the tradition of the descent of the British Royal Family from Anne, cousin to the Blessed Virgin Mary. The Rev. William Hyde of Weymouth, Mass., who has studied thoroughly into the matter, writes as follows concerning it:

"The authorities for the descent of the Royal House of Britain from Anne, a cousin of the Virgin Mary, are the great work on *The Welsh People*, by Prof. Rhys, and D. Brynmor Jones, LL.B., K.C., published by Fisher Unwin of London in 1900; also *Geoffrey of Monmouth*, and *William of Malmesbury*. It is also found in MS. (No. 20) in the library of Jesus College, and in a genealogy given in the *Annales Cambriae*. These Annals were compiled in the tenth century, and an edition was published in 1860, by the authority of the Lords Commissioners of H. M. Treasury. This edition was edited by the Rev. J. W. Ab Ithel, M.A., rector of Llanymowdd. The Rev. R. W. Morgan's *St. Paul in Britain* also has a bearing on this question, as we learn from the note on page 139, that Joseph of Arimathea was a younger brother of the father of the Virgin Mary. By consulting the other authorities which I mentioned, we see that this Joseph was the father of the Anne who is called a cousin of the Virgin Mary. The word used in the records is "Consobrina," which, as the dictionaries tell us, is used of cousin-german, or the children of brothers or sisters.

"There are also documents in the Herald's College in London which support this genealogy. The Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I., a rector in the Church of England, made an examination into this subject, visiting the library at Oxford University, the Herald's College in London and other sources of information. The result of his investigations established the facts which I have already stated. These investigations were put in the form of a beautifully bound book and presented to King Edward VII., at his coronation, and were most graciously received and acknowledged by him. I was to prepare a full article on this subject with a chart of the whole genealogies for the *Boston Herald*, but I have not yet found the time to do so. I have also been engaged to give an address on the Genealogy of the Royal Family of Britain, before the Literary Association of Weymouth and Braintree. This will come on Feb. 10th, 1903. I mention these things to show that there is much interest in this subject, not only in England but in our own country.

"There was a very good article on this subject in the July number of the *Covenant People*, a magazine published in London, but the demand for it was so great that the edition was exhausted in less

than two months. I do not know whether it has been republished or not.

"The line of descent from Anne is through Penardim and Beli, the children of Anne and a prince of the British Royal House. Penardim was the wife of Lear and mother of Bran, the Blessed, who was the grandfather of Claudia, and Linus. The descendants of Beli go on down to Cadwallader, the ancestor of Howel the Good. Howel the Good, married Elen, the 39th in descent from Penardim, and in their son Owen were united the two branches of the House of Anne. Owen was an ancestor of Owen Tudor, and thus through the Tudors, Edward VII. is traced back to Anne, a cousin of the Virgin Mary. By one line King Edward VII. is the 63d and by the other line the 70th in descent from Anne, and in him is united both the Kingly and Priestly function of the Hebrews, as he is thus the 103d in descent from Aaron the Priest and brother of Moses."

NEVER, perhaps, has a Western audience been so aroused in the missionary cause, as was that vast concourse that gathered last week at the Auditorium in Chicago. It was not only the addresses which contributed to that end, though they were all that could be desired. But the mere presence of so vast a gathering, all intent on the one mighty theme; the inspiring sight and the more inspiring sound of close on a thousand voices of vested choristers in the old missionary hymns and in the Hallelujah Chorus; and the very thought of the missionary history of the section of which Chicago is the natural center, all combined to engender that enthusiasm which in turn created more enthusiasm.

It was a magnificent entrance upon the new year's missionary campaign of the Church. It was Chicago's answer to the call sent to her by the Church at large. And it was answered in Chicago's way: I WILL!

We trust the spirit of it will prove to be contagious over a wide area.

IN THE columns of Correspondence will be found an extended Defense of the Board of Inquiry which was charged with the unhappy duty of listening to the charges presented against the Bishop of Central Pennsylvania during the summer of last year. In admitting that communication to our columns, we must first explain that we have received during the months past, a very considerable amount of correspondence bearing on the subject of the unhappy discussion, both from partisans of the Bishop and from partisans of those persons who submitted the accusations. We have uniformly declined to give place to any such letters, with the result that partisans of both sides have charged us with gross bias in favor of their opponents and with unfairness toward themselves. We could not have better proof of the entire fairness in the matter which we have tried to manifest, than the fact that both sides have charged bias toward the other. We had hoped that the result of the rigidly equal fairness would be that each side would gladly perceive and admit the fact. Perhaps it is equally proved where partisans (not the principals) on both sides have questioned it.

And we have distinctly declined throughout the unhappy proceedings to permit the case to be retried in the columns of THE LIVING CHURCH. Our columns are not open for personalities of any sort, and it would be difficult at any time to discuss this question without discussing the personal charges against either of the parties.

We feel, however, that an exception must be made to the rule excluding the subject from the Correspondence columns, in the case of the present letter from one of the distinguished members of the Board of Inquiry, whose defense of that Board is presented in this issue. This we do because the source from which the paper comes, gives to it a quasi-official character which we cannot fail to recognize, and also because there is no other forum in which members of the Board of Inquiry can defend their action than through the Church papers.

Our first temptation on reading the letter of our distinguished correspondent was to review that letter from a legal and practical aspect, in order to defend the use of the term "fiasco" which we had used with respect to their proceedings. It will of course be remembered that most of the objections replied to by Dr. Hodges were made by others; not by ourselves. On second thought we have determined not to make defense. It is, in our judgment, of all things most desirable now that the unhappy case should not be dragged again to public notice. Whatever may be said of the result of the first session of the Board of Inquiry, it must be remembered that both the accused Bishop and the parties submitting the accusations at once gave

public notice, with emphasis, of their own belief that justice had not been done to them. When the public generally concurred in this belief, it must further be admitted that at least it was not a partisan bias, because it was held alike by both sides.

Without therefore proceeding to a review of Dr. Hodges' letter or to any defense of our own language, we content ourselves simply with reminding our correspondent and the public generally, that the Board of Inquiry is a distinctly judicial body, constituted by the canons, and whose sessions are therefore presumed, in the absence of contrary direction, to be entitled to the dignity in procedure of a judicial tribunal, and that their proceedings ought to be clothed with all the outward semblances of justice which commonly adhere to judicial bodies. To be sure, it was not a court, but only a preliminary body to sift evidence preliminary to the possible constitution of a court. Notwithstanding this, it must be recognized that it was a distinctly judicial tribunal, and not merely an informal committee meeting.

With this general declaration in regard to the reasons which have induced the public generally to feel that the first session of the Board of Inquiry—no such feeling exists against their second session—did not fully or satisfactorily carry out its duties; and without submitting argument on the question, we prefer to let it drop, and in the hope that others will do the same. Whatever wrongs were inadvertently committed cannot now be righted. If entire justice has not been done to the members of the Board of Inquiry, neither has it been done to anyone else—including even THE LIVING CHURCH. The incident is closed, leaving Churchmen wiser, we hope, even if sadder men. The defense submitted on behalf of the Board of Inquiry is one that ought in justice to be carefully read by all Churchmen, and to be preserved with the other papers in the unhappy case. We cannot see that it will be of value to have it further considered or reviewed.

THE letter from Warden Butler—one who is responsible for very much of practical advice given on parochial subjects to intending clergymen—suggests whether it might not be wise for the clergy to speak from the chancel to their people about the proper and canonical use of Letters of Transfer. Why should they not do this, rather than await the moment when communicants are in the turmoil of moving, if they do it at all? Perhaps some rectors may be ready to take the hint.

THE death of the Rev. Dr. Gold comes to us as a personal bereavement. On another page will be found an appreciation of his life and character, written by his close and intimate friend, the Rev. Dr. Hall, which will truly voice the feelings and sentiments of all who ever came in contact with him. Dr. Gold's saintly character, his extreme modesty, his deep humility, all characterized a man of the deepest spiritual attainments.

The immediate cause of his death was cancer in the mouth, which began to appear a year since, although not at first recognized as such. Eminent surgeons were consulted, but an operation was deemed too precarious, and the X-ray treatment was given to alleviate his sufferings. He continued his lectures till the 10th of December, when an attack of lumbago incapacitated him. His heroic patience buoyed him up, and he hoped to resume work after the holidays. However, immediately after the New Year he grew decidedly worse, and his friends saw that the end was not far distant. His old-time and intimate friend, the Rev. John Williams of Omaha came to his bedside several days before the end, and remained till after the funeral. Dr. Hall administered the Holy Communion on the morning of the 7th inst., which was the last he was able to receive. Unction was administered on the 10th inst., in the afternoon, in the presence of the family and close friends. On the early morning of the First Sunday after Epiphany, his pure soul left the weary body. At 7 A. M. a Requiem was said by the Rev. John Williams. The funeral was on Tuesday following. Three early celebrations of the Holy Communion were held, the last being at 9:45 A. M., followed by the Burial Office.

A lovely man in his domestic life, a profound scholar, a true friend, a priest of the deepest spirituality—all combined to make Dr. Gold one who will be deeply lamented in the various spheres of life of which he was the centre. We knew him long and we loved him deeply as a friend; and we pray that light perpetual may shine upon him, and that eternal rest may be his portion.

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XII.

WHAT do you think is meant by the expression, 'Blessed are the poor in spirit'?

It would seem to mean, Blessed are those who are *willing* to be poor.

Men of the world have their idea of blessedness. Some of them think that *riches* will bring happiness; if they do not actually say so, their actions prove that they think so. It needs but the smallest observation to prove the falsity of the idea. And yet, on the other hand, mere poverty of possessions will not bring one any closer to God and so give him real happiness. There are among the poor those who *would* be rich, who long for what has not been given them. They are not blessed, while perhaps some rich man is. Why? Because it is not those who *have* riches, but those who "trust in riches" that are in spiritual danger. Now the "poor in spirit" are just the opposite of these; the "poor in spirit" are those who trust in something else, who are happy, or blessed, because they have learned to depend on God and on Him only, and so are willing to go without what others value.

It is the *spirit* of poverty, then, that counts. Blessed are those who are *willing* to be poor, ready to take what God gives and to do without what He withholds, who have the virtue of contentment, of detachment, who realize that there are things vastly more important than worldly comfort, who know that if they are trying to serve God, He will give them what is best for them—riches, if great possessions will not prove to be their downfall; poverty, if anything more than that would be dangerous to their spiritual progress. To be "poor in spirit" is to be willing to accept the poverty if need be, willing to take only what God gives, knowing that He can best tell what we ought to have.

NEW YORK LETTER.

FOUR great Manhattan parishes issued their annual statements last week. In the front of St. Thomas' Year Book the Rev. Dr. Stires writes a charming preface—charming because frank and sincere. Recounting the manifold duties of the rector of St. Thomas, he says such recital might be thought a plea for sympathy. Rather, he adds, is it a report of what the chief parish servant has been doing with his time. In spite of all, he yearns for the true pastoral relationship, and adds the naive sentence: "The rector wishes you to help him to know you better." After such preface it is not surprising to read, first that the parish income last year increased from \$98,000 to \$151,000, not including a special gift of \$30,000 to increase the East Side Chapel work, and second, that such increase is due to the fact that the list of members of parish organizations shows a very unusual number of young men and young women of well known names, who have affiliated themselves with some form of benevolent work. The memberships of these organizations have doubled, in some cases trebled the past two years.

St. Bartholomew's income last year was \$222,921, and it is no wonder the Year Book is thicker than ever before. The Rev. Dr. Booth tells how many parties, some of them from abroad, come to the parish house to learn its methods. Promising as not heretofore is the work among the Germans, in charge of the Rev. R. M. Binder, and interesting is the fact that Mohammedans, of whom there are quite a number in New York, leave their bitterness behind and come in modest numbers to the services in charge of the Rev. A. Yohnannan. The new clinic, than which there is nothing better in any city, was opened during the year. Mention is made of it, and of the new bronze doors of the parish Church, not yet in place.

Incarnation parish was in a state of transition during the

year. Its income was \$123,710, not including any special gifts, but it had under construction a Morning Chapel in the north transept of the parish church, and a parish house and chapel on the East Side. Not a little difficulty was had with building operations of the latter, and far more delay than had been anticipated had resulted. The parish house is near enough to completion to make it fit to use in part.

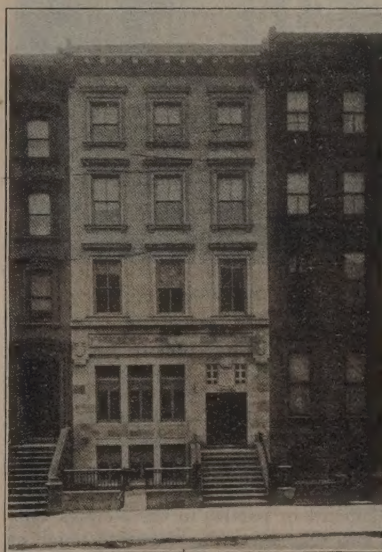
The parish expenses of St. Thomas' were \$41,185, of St. Bartholomew's \$34,280, and of the Incarnation \$35,992. That is, these sums were spent in maintaining the church and its services in which the givers of almost all of the large incomes worship. All other sums went to outside purposes. Hence, of these enormous incomes, for every dollar St. Bartholomew's spent at the church in which the givers worship, there were spent for others considerably more than \$5, St. Thomas' figures stand \$1 at home to \$4 outside, and the Incarnation \$1 to \$3—the last two figures being minimum.

Zion and St. Timothy parish, while far smaller than the foregoing in income, makes a no less creditable record. Its income last year was \$21,950. It is a free church, located differently from those just mentioned, but a veritable work-house of Christian activity. Especially well manned clerically, its Year Book shows it to be doing missionary work at home and abroad.

On the Feast of the Epiphany Bishop Burgess opened the new Diocesan House, in Remsen street, Brooklyn. There was a service of benediction in the morning, with an address by the Bishop, and in the evening there was a reception, attended by such a large number of clergy and leading laity that moving about in the handsome rooms was well-nigh impossible. The Cathedral choir took part in the benediction service, and in his address the Bishop explained that upon the election of Bishop Littlejohn the Diocese provided him with a residence. This residence he occupied from 1869 until 1888, when according to Mrs. A. T. Stewart's will and gift, he removed to Garden City. Since then the house has been rented. Now, upon the generous gift of Mr. Wilhelmus Mynderse, it is refitted for city quarters of the Diocesan, meeting place of the Woman's Auxiliary and other diocesan organizations, rooms for the library, and home for the Church Club. Especially handsome is the front, but furnishings are not yet in place. Garden City will continue the home of the Bishop, but the Church House will be the city

office; a place, as Bishop Burgess expressed it, that will be a part of the world and yet not of the world, for it is located on the Heights, just off Fulton Street, the great thoroughfare.

The colored work of the Archdeaconry of Queens and Nassau, in the Long Island Diocese, is prospering under the zealous work of the Rev. H. S. McDuffy, formerly of Asheville, N. C. Three missions have been started, and a fourth is contemplated. St. Stephen's, Jamaica, has a Chapel under construction, having secured a splendid



DIOCESAN HOUSE, BROOKLYN.

site. St. Matthias' at Smithville South, has \$2,000 in hand toward a parish house. And All Souls', Astoria, is increasing in attendance. The new mission is to be at Hempstead.

It is the practice of the Archdeaconry of Westchester to hold its winter meeting in New York. This January the meeting was held at St. Chrysostom's Chapel on the Thursday of the Epiphany season. Bishop Potter was the celebrant, and he was assisted by Archdeacon Van Kleeck. The Bishop also presided, and made the opening address. In his report the Archdeacon gave the name of the new priest in charge at Worthington Chapel, and reported the re-opening of an old chapel at Leydenville, in Rockland county, through the energy and zeal of that devoted and venerable missionary, the Rev.

Thomas Stephens. The work is among the basketmakers of the lower Catskills. Adjourning for luncheon, which was tendered by the Bishop, the concluding session was held over the tea cups. The chief matter was the forthcoming celebration of the half century anniversary of the old Southern Convocation. A paper will be read by the Rev. W. S. Coffey of Eastchester. The Convocation was organized in 1850, but the celebration has been deferred till the present time, waiting for the collection of data. It is to take place at White Plains on the 29th inst. There was an unusually large attendance at this winter meeting.

Last Saturday afternoon Bishop Potter, assisted by Archdeacon Nelson and the missionary in charge, the Rev. Dr. E. G. Clifton, laid the corner-stone of the new St. David's Church, Bronx borough. The day being very cold, the addresses were brief. The new building is to cost about \$6,000, although not to be completed at once. The site cost \$9,250. St. David's is the splendid work among colored people, built up by the faithful labors of the Rev. Dr. Clifton, as part of the Archdeaconry work. The location is Melrose, and while building operations have been slow in maturing, debt has been avoided.



NEW CHANCEL, GRACE CHURCH.

Since the completion of the deeper chancel of Grace Church, the feature of the interior is the striking effect produced by the very light sanctuary in contrast with the dark nave. Never before has a satisfactory photograph of the interior been possible, and THE LIVING CHURCH presents the first since the improvement. The rear buildings, on Fourth Avenue, are not yet completed.

Conferences of two elements or parties in the Newark Diocese have now been held, and they leave the situation much as it was in the beginning. Courtesy prevailed, delegates from the first meeting coming in a body to the second one, and receiving cordial hearings. The purpose of the conferences was to present, if possible, a candidate for Bishop Coadjutor on January 20th that would receive a practically unanimous vote. The choice of the first meeting appeared to be the Rev. Dr. George McClellan Fiske of Providence, and his name was presented to the second conference by a committee consisting of the Rev. C. C. Edmunds, the Rev. Dr. W. W. Holley, and the Rev. Lewis Cameron. Discussion of candidates was as little personal as circumstances permitted. There were 47 clergy present at the second conference, and some ballots were taken. The preference was, first, for the Rev. Dr. J. S. Lindsay of Boston, president of the House of Deputies; second, for the Rev. Alexander Mann of Orange; next, for the Rev. Dr. Fiske, and some votes for the Rev. Dr. R. P. Williams of Washington. Discus-

sion of men is going on vigorously, and if possible an agreement upon one will be reached.

A pleasing episode of the Christmas services at Calvary Church was the presentation to the organist and choirmaster, Mr. Lacey Baker, of a solid silver table set, given entire by members of the choir. The presentation address was made by the rector, the Rev. Dr. Parks. Christmas Eve the choir revived an ancient custom with a carol service. The auditorium, dimly lighted and decorated with evergreen, made more impressive the bright chancel, and the light from the candles which members of the choir bore as they came up the aisle from the Fourth Avenue entrance, singing Adam's Noel. The hour was half-past nine, and the church was filled. Most of the numbers were unaccompanied. The rector made a brief address.

The Rev. Dr. Wrigley, the new rector of Grace Church, Brooklyn, addresses a brief word of greeting to the parishioners, in the Year Book just issued. He says effort of the individual Christian upon the non-Christian, to bring the latter to Christ and His Church is what is wanted most at this time. The endowment of the parish now amounts to \$13,340. The offerings last year were \$15,000, an increase of \$5,100 over the preceding year. Words of appreciation are given for the work of the Rev. Paul F. Swett, in charge of the parish after the resignation of Bishop Burgess, and until he himself resigned to become the Bishop's secretary and Canon Precentor of the Cathedral.

The Rev. Thomas G. Lacey entered upon his duties as rector of the Church of the Redeemer, Brooklyn, last Sunday. He is a graduate of Griswold College, and the General Seminary, and he took post graduate work at the University of California. He was at one time assistant at St. Luke's, Brooklyn, but spent six years as the successful rector of Christ Church, Alameda, Cal. The Redeemer is free from debt, and in a growing neighborhood, with a faithful nucleus of a large parish.

Plans are ready for the new Christ Church, New Brighton, Borough of Richmond. This is the parish so long under the rectorate of the Rev. Dr. George D. Johnson, Archdeacon of Richmond, and which suffered in common with the whole of the North Shore of Staten Island from the smoke nuisance. That evil is in part remedied, and the old wood structure on Franklin Avenue, just off the shore road, is to be replaced by a stone church, having limestone pillars and arches. A feature will be an imposing central tower, thirty feet square and rising seventy feet, built by Mrs. Louis T. Hoyt, as a memorial to her husband. The new church will seat five hundred, exclusive of a large chancel for choir and clergy. The Rev. Dr. Johnson is *rector emeritus*, and the new rector is the Rev. Frank W. Crowder.

IN MEMORIAM—FREDERICK TEMPLE.

Far did his pilgrimage exceed the span
To common lives assigned; nor did it lie
O'er flowering meads, beneath a cloudless sky;
Through stony places oft, in twilight wan,
He trod with dauntless step, a lordly man,—
Rugged and stern, but just, wise, strong, and high,—
Who could not stoop to cringe, fawn, feign, or lie,
To win man's favor or escape his ban;

And now 'tis past; the toilsome march is past;
The outworn pilgrim is at home at last;
His body leave we in kind earth's embrace;
His soul commend we to his Saviour's grace;
And for the Church, as rich bequest, we claim
His life unspotted and his stainless name.

St. Mark's Church, Hastings, Neb.

(Rev.) JNO. POWER.

IT IS TOLD of a man who wished to add an emperor moth to his collection of insects, that by good fortune he had obtained a cocoon, and hung it up in his library all winter. In the spring, as he watched it, he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fibre, that he clipped the hole larger with his scissors. "Well, the fine large moth emerged, but it never flew. Someone told him afterwards that the struggles were necessary to force the juices of the body into the insect's great wings. Saving it from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation." The moral is obvious. The struggles that men have to make for temporal good develop character as it could not be developed without them. It is well, too, that spiritual enrichment has to be striven for. Men never soar because they do not strive.—*The Indian Witness*.

PREACHING THE INCARNATION.

TWO ENGLISH PREACHERS ON PHASES OF THE CHRISTMAS STORY—
PASSAGE OF THE EDUCATION BILL.

IN THE course of his second Advent lecture on the Incarnation, given in the Abbey, the Dean of Westminster asked—Whence could St. Mark's picture of the Incarnate life have come, "if it be not a transcript of the facts?" And it is full of miracle; whilst the effort to "provide naturalistic explanations of the Gospel miracles had met with no success," unless possibly in the case of demoniac cures. "However possible it might be that some day miracles might be found to be the natural results of laws unsuspected now, yet at present the Gospel miracles are miracles for us." If miracle be admitted at all, "would it be inappropriate that such a life should be ushered in by a miraculous beginning?" And on the historical evidence which supports the miracle which marks a wholly new departure in human history there would be something to be said in the Dean's concluding lecture.

The Bishop of Worcester, in the concluding portion of his third lecture on "The Historical Trustworthiness of the Gospels" recently given in St. Philip's Church, Birmingham, dealt with the subject of the Virgin-Birth; though the lecture had no reference to the Fremantle case, having been prepared long prior thereto. Dr. Gore pointed out that the Virgin-Birth was "not part of the Apostolic testimony—which was a testimony to that which they had 'seen and heard,'" beginning from the Baptism of John until the Ascension. It thus was "not included in St. Mark's Gospel," though this "did not involve that it was unknown to him." He always asked persons to notice "that those expressions which so often suggested misunderstanding, and in which Joseph was called the father of Jesus, occurred in those Gospels in which the miraculous birth was recorded, or in that (the Fourth) which was written when the belief was established; and the expression was modified ('Is not this the carpenter' instead of 'the carpenter's son') in the Gospel which was wholly silent as to the Virgin-Birth (St. Mark's)." Even to-day this question of the Virgin-Birth was not the ground on which belief was asked. "It did not arise until after assent was given to St. Paul's view of the Person and Resurrection of Jesus." It was, however, inevitable that Christians should have inquired about the Birth of Him whom they came to believe in as the Incarnate Son of God. "There were only two sources of evidence as to a matter which, by the moral necessities of the case, must have been kept a close secret, for it would have occasioned only scandal. The sources were Joseph and Mary." The Bishop went on to point out internal indications in St. Matthew's Gospel that the account therein of our Saviour's Birth was derived from St. Joseph; whilst in St. Luke's the account could only have come from Blessed Mary herself. Historically, these documents "bore the mark of genuineness upon them," but, again, "they needed the inner witness to their believableness," and the question of the Virgin-Birth did not arise "until upon other Apostolic testimony they had believed in the Person of Christ."

In aid of its funds, the S. P. G. has just received another anonymous donation, this time of £2,000; making a sum total of £4,500 from anonymous donors since the beginning of this month.

The new post of deputy organist at Carlisle Cathedral, created by the retirement of Dr. Ford from active service, has been filled by the appointment of Mr. E. W. Mercer, organist of St. Michael's, Chester Square. Mr. Mercer is a B.A. of Magdalen College, Oxford, where after training under Dr. Varley Roberts he became assistant master of the chapel choristers. He was afterwards connected with the Royal College of Music under Sir Walter Parratt, and assistant organist of St. George's, Windsor Castle.

The Bishop of Worcester having expressed his desire that his Suffragan should regulate lay ministration in the Diocese, the Bishop of Coventry has prepared the new regulations, under which licenses will be issued annually to four orders of lay-workers:—(a) lay evangelists; (b) parochial lay-readers; (c) catechists; and (d) diocesan readers. Heretofore only parochial and lay readers have been licensed.

A joint memorial to King Alfred the Great and Queen Victoria, presented by Mr. R. C. Jackson, F.S.A., has been unveiled in the Church of St. Nicholas, Cole-Abbey, Queen Victoria Street, City. The monument is a raised bronze mounted on alabaster, and bears, besides inscriptions in reference to both sovereigns, a representation of the head of King Alfred.

At the reseating of West Malling Church, Kent, in 1862,

there was discovered in a cupboard under the old pulpit a stoup, or flagon, of Delft ware and bearing the date of 1581, and of late there has been a sharp dispute as to whether or not it should be sold, offers rising up to £500 having been received for its purchase. The vicar and churchwardens decided to sell it, inasmuch as it was unsuitable, they thought, for use as part of the church plate, and with the proceeds build a porch for the church. But to this proposal the parishioners objected, and opposition was also raised by the Kent Archaeological Society. The controversy having finally reached the Consistory Court of the Diocese of Canterbury, under an application for a faculty for the sale of the Elizabethan stoup, Dr. Tristram, sitting as Commissary General, has now granted leave for a faculty; his reason being that this stoup was of no use as a Mass vessel, as it bore the figure of a Greek goddess. At the hearing a letter was read from Earl Stanhope expressing his objection to the proposed sale; and the Archdeacon of Maidstone and the Bishop of Dover also wrote to similar effect.

This same Puritanical civilian (Dr. Tristram)—who really ought to be fired out of office if alone for notoriously setting at nought English Canon Law as regards pluralism—has also recently had before him, as Chancellor of the Diocese of London, a petition for a faculty filed by the rector and churchwardens of St. Bartholomew the Great, West Smithfield, which was granted, for the purchase of a piece of land abutting on the southwest corner of the old Priory church, and which, prior to the Great Pillage under King Henry VIII., was within its precincts. Thereon has been built a stable, but underneath there still remains a portion of the cloisters, access to which from the church is now to be restored.

This is what I should think any person who is not wholly destitute of moral sense would call base, both as regards the pervert and pervert-maker. The Rev. C. F. Norgate, a priest of the Church of England, while still doing duty and drawing his stipend as assistant curate of St. John's Sutton-on-Plym (near Plymouth), has been found out to have been "receiving instruction" from a priest of the Romanist Dissenting body. A week ago last Sunday the vicar (the Rev. C. F. Salt), in explaining from the pulpit the reason of Mr. Norgate's abrupt departure from the parish, is reported in the Plymouth *Western Morning News* to have said:

"One day last week I received information that Mr. Norgate was receiving instruction from a priest of the Church of Rome, of whom I have heard by name. I at once took steps to confirm this, and having done so, I laid the case before the Bishop [of Exeter]. The result is that Mr. Norgate will not again officiate in this Church."

According to the *Church Times*, a party of four members of the Society of the Sacred Mission, Mildenhall, consisting of the founder (Father Kelly), one other priest, and two lay brothers, have sailed for South Africa. They go out to join the branch of the Society recently established at Moderport, Orange River Colony.

Protestants are finding out the impotence of the Government in regard to the erection of "ornaments" in our churches. Last week Tuesday Lord Kinnaird (a Scottish Presbyterian) questioned the Government in the Lords as to the legality of the new stone altar and the sacred Calvary group at the Shrine of St. Edward the Confessor in Westminster Abbey. Lord Windsor, in replying, stated that the Dean and Chapter were solely responsible in the matter, whilst the Lord Chancellor pointed out that under the P. W. R. Act three male persons of full age, resident in a Diocese, who had "any reason" to complain of any new ornament being placed in a church edifice, "had the right to appeal to the Bishop of the Diocese." But Lord Halsey must have been caught napping on the woollack, for the Abbey is a Royal Peculiar, and, therefore, not under the Bishop of London's jurisdiction, his Majesty the King being sole Visitor.

The day after Christmas Day is called in England Boxing Day—from "box," a Christmas present—and this year it falls on a Friday. How then is it to be kept—as a fast or a feast? In two Dioceses, at least, viz., Worcester and Truro, the Bishops have granted a dispensation from the Friday fast in this week. The Bishop of Worcester writes: "Boxing Day, which this year falls on a Friday, being to so many people the great annual home festival, I will gladly give my consent to Church people treating it as a feast and not as a fast. But in that case they should be careful to remember that Wednesday, the vigil of Christmas, is appointed as a fast to prepare to commemorate our Lord's Nativity." In this connection a correspondent of the *Church Times* quotes from Bishop Cosin, in his *Devotions*,

A. D. 1627: "It hath been also an ancient religious custom to fast all the Fridays in the year, except those that fall within the twelve days of Christmas."

On the Sundays in Advent the Rev. Percy Dearmer has been giving a course of addresses on "A Defence of 'Ritual'" at his Sarumite church of St. Mary the Virgin, Primrose Hill, N. W., which are being published in the *Church Times*. It is almost superfluous to add that these addresses by the reverend author of *The Parson's Handbook* are eminently readable both for their matter and form.

The so-called Education Bill has finally been carried through Parliament, and is now on the Statute Book as the Education Act of 1902; though the State in establishing Kenyon-Slaneyism under the Act has clearly acted *ultra vires*, having shamefully invaded the jurisdiction of the Spiritual Power. Our confidence as Churchmen in the Balfour Government and in the present Parliament is now entirely gone; for the ecclesiastical policy of the Prime Minister and Cabinet, of the Houses of Commons and Lords has been shown to be based, not upon due regard to Church principles and right treatment of the clergy, but upon the base principle of opportunism. That this was so, as regards the Education Bill, Mr. Balfour himself has as much as admitted. In the course of his final passage at arms with Lord Hugh Cecil when the House of Commons was debating the amendments of the Lords, the Prime Minister said: "Is it to be supposed that this House would ever have thought of passing Clause 7 if they had thought it was to be interpreted [as it certainly was by Churchmen] as meaning, not that the board of management thus constituted was to have the control of the religious teaching in the school, but that it was only to have the control in those particular cases where the trust deeds do not otherwise provide?" As for the Bishops who are Spiritual Peers, in their position practically on the anti-clerical Kenyon-Slaney sub-section when before them in the Lords, there is no getting around the fact that they proved sadly disappointing as our ecclesiastical leaders at Westminster; instead of leaping into the breach along with Lord Halifax and other brave and faithful laymen amongst the Peers to fight for Church principles and their own rights and liberties as Bishops as well as those of their Parish Priests, they seem to have cowered before the Government, whilst voting with the opportunist and Erastian majority. It is too soon yet to know what decision the clergy will come to in regard to their schools; whether to make an attempt to work the Education Act without prejudice to their teaching office as parish priests, or absolutely refuse to do so.

By the bye, in my letter of last week I made a blunder in reference to Lord Goschen's amendment touching the application of the Cowper-Temple clause to secondary education; which amendment was, of course, in relation, not to *primary* schools, as I stated, but to *secondary* schools. Moreover, in last week's letter I ought to have included the Duke of Newcastle amongst the gallant band of Peers who voted against Kenyon-Slaneyism. Since the Education Debate in the Lords, his Grace, I believe, has sailed for the United States to winter in California.

J. G. HALL.

"CHRISTIAN LEADERS do well to fight, and fight hard against the tendency to increase Sunday labor and Sunday amusements," says the *Standard* (Bapt.) of Chicago. "But every time that they confuse their arguments by reference to the religious sanctions of Sabbath observance, or even by the use of terms, such as 'desecration,' which involves religious principles, they harm the cause which they are trying to support. The case stands thus: Legalism and the Christian use of Sunday have nothing to do with each other, either in the civil or in the religious sphere. For in the civil sphere legal regulation can and should go no further than to insure a day free in the main from enforced physical labor and to secure a reasonable quiet which promotes rest and prevents interference with worship. And in the religious sphere the Christian use of Sunday is not a matter of law, but of enlightened liberty—not the Sabbath of the Pharisees, or even the Sabbath of the written law with its prohibition of a fire and its capital punishment for wood-gathering; but the Lord's Day of the early Christian Church, a voluntary and cheerful setting apart of a day for spiritual refreshment and worship, which can manifestly be governed by no statute more specific than the universal law of love to God and man, interpreted by the example of Jesus."

"I WONDER why God made us," said Mrs. Faber, bitterly. "I am sure I don't know where was the use of making me." "Perhaps not much yet," replied Dorothy, "but then He hasn't made you; He hasn't done with you yet. He is making you now, and you don't like it,"—George MacDonald.

WHAT IS CATHOLIC?—II.

By THE RT. REV. C. C. GRAFTON, D.D.,
Bishop of Fond du Lac.

GOD speaks to us through His Church. We all need two conversions. We need to be converted from sin and take Christ for our Saviour, and to be converted to the Church and have her for our Mother. If a person has only experienced one of these operations he is only a half converted man.

Mother Church like any other mother, expects her young children whom she gathers about her knees and teaches them her catechism, to believe what she says, because she sits in the seat of authority and is wiser than they. But with true solicitude for their welfare, she desires them not to remain in the infant class, and believe merely because she says so, but to exercise their own powers of reason and understanding and come to see that her teaching is true for themselves. So in corroboration of her teaching she points them to the Holy Scriptures and Tradition. "If any one wishes," says St. Vincent, "to fortify himself with the Catholic faith" (notice he does not say *demonstrate* the truth of it), "he must do so by the authority of the Divine Law and the tradition of the Catholic Church."

In the Holy Scriptures or Divine Law he will find confirmation that the Church's teaching is true, and in Tradition how the Holy Spirit has guarded the Church in understanding them. Scripture and Tradition are to go together. For it is not every doctrine that can be proved from Holy Writ without the aid of Tradition, and so St. Vincent tells us to apply Tradition to Scripture. We must, he says, "receive the Holy Scripture in the Catholic sense." Construed together, and in the light which the Church gives her children, both Scripture and Tradition will be found capable of such interpretations as will be in accord with her living utterance, and so confirmatory of it.

Tradition is usually divided into three heads, called universality, antiquity, and consent. This is the way in which St. Vincent of Lerins divided it, and it has been commonly accepted. The faith as delivered to the Church's children must be capable of bearing the three tests, of "*Quod ubique, quod semper, quod ab omnibus.*" This rule requires some discrimination and care in the application of its several parts.

First, that which is propounded as of faith must be the utterance of the whole Church. It is what the living Church everywhere to-day proclaims as the faith. These two points, the living utterance and the universal promulgation St. Vincent recognizes. He says "we follow universality by confessing that to be the true faith which the whole Church throughout the world professes." He does not say what the Church has professed, but what the Church professes to-day. Here he recognizes the voice of the living Church. And it is what she says, not in one nationality or branch of the Church, but that which she proclaims everywhere. Here is universality. The reason for this is that the Church is a solidarity and that apart from the utterances of the solidarity no local Church or teacher has authority to bind in matters of faith.

But, it may be asked, may not some new doctrine have crept in and so temporarily the Church of any one age be misled? To guard against this danger we must apply St. Vincent's next test, viz., the appeal to antiquity. The appeal to antiquity is to guard against novelty. In proof or disproof of novelty two points are to be noticed. One is that the appeal to antiquity does not necessarily mean an appeal to the first age. Thus in St. Vincent's account of the Council of Ephesus he mentions eleven fathers who were quoted. But of these, eight belonged to the fourth and fifth centuries, three to the third, and none earlier. This Council was held early in the fifth century and St. Vincent wrote his treatise three years afterward. Antiquity then, according to his practice, does not mean necessarily the first age. Thus a doctrine is not proved to be novel because in the scanty records of the first age, it may not be found.

The second point relates to the *number* of authorities by which novelty is proved or disproved. If a doctrine can be proved to have been generally used in ancient times then it is seen not to be novel. "We follow antiquity," says St. Vincent, "by in no wise receding from those senses that the holy Elders and Fathers (*celebrasse*) set forth or commonly held." If a doctrine is found to be absolutely unknown, then on the other hand, it is to be rejected as being novel. But it is not to be rejected as novel because it is not to be found in all or the

majority of the Fathers. The test of novelty is satisfied as we have seen in St. Vincent's appeal to Ephesus. The existence of the doctrine is sufficiently certified by the reference to it by some of the accredited Fathers bearing witness to it as the Church's received teaching.

And now we come to the third test. The proclaimed doctrine must not only be free from the charge of novelty, but it must have been an accepted one. By whom must it have been accepted? St. Vincent says, "*ab omnibus*." But he does not mean by "all," all who called themselves Christians. He appeals to the "Holy Elders" and "the Holy Fathers." We must exclude then the heretics and schismatics, those who have been cast out or left the Church. Also all those who, abiding in her, do not acknowledge her authority and are not walking by her rule of faith. Nor does he mean all the faithful in every age and clime, for this it would be impossible to prove; and also there would have been no sense in his saying, "*Quod ubique, quod semper*," for these tests would have been included in this one.

A doctrine to be believed must, he says, be proclaimed by the living Church, seen to be no novel doctrine, and one which has throughout the Church become accepted. It took time for the whole Church to adopt the definition of Nicea concerning our Lord's consubstantiality with the Father. The doctrine of our Lord's deity was part of the true faith from the beginning. But until defined and accepted by all, this further practical test, that St. Vincent gave to aid perplexed Christians in his day, could not be applied to it. If we would know the faith, first listen to what the living Church everywhere throughout the world, East and West, declares. Next, see by appeal to antiquity that it is not a novelty. Finally note if it has the imprimatur of acceptance. For this last note is not only a corroborating witness, but the seal of authority. So St. Vincent speaks of it as "the authority of ecclesiastical tradition."

The Church's appeal to "antiquity" proves her faithfulness to her trust; the appeal to "consent" confirms her teaching. The reason is this: it is because the Holy Ghost speaks through the whole body, in the utterance of the *Ecclesia Docens*, that gives it its completed authorization.

Apply these tests to our Anglican position. We reject the Church of Rome, differing from her, in Church government, the Rule of Faith, in doctrine, discipline, and worship. We reject the papal supremacy as overthrowing the Apostolic government of the Church. We reject her doctrines of the Immaculate Conception and Papal Infallibility, as thereby she cuts herself off from the communion of the universal Faith. Also because these dogmas have no support in Scripture and Tradition. Because she interprets the texts of Scripture she alleges in their defense a sense unused by the Fathers. There are many other reasons, but we reject these new definitions of hers as being what St. Vincent calls "a new contagion which is trying to spread its foulness over the whole Church."

It has been asked whether St. Vincent's rule applies to Practice as well as Doctrine? It is applicable only to doctrine and to such practices as involve doctrine. St. Vincent says, "which ancient consent of the holy Fathers is with great care to be investigated and followed by us, not in all the lesser questions of the Divine Law, but only or at any rate principally in the Rule of Faith." In the case of the rebaptizing of heretics, which was a case of a practice connected with a doctrine, St. Vincent applied his rule to it and condemned it. Other practices, like confession, express the Catholic doctrine of the power of the Keys; Fasting Communion, non-communicating attendance, and Eucharistic adoration are expressive of the doctrine of the Real Objective Presence of our Lord in the Blessed Sacrament. The power of the Keys is stated in Holy Scripture and fully evidenced by antiquity. The mode of their application is a matter of adjustment. To-day and for many years it has been by private administration. The doctrine of the Real Presence is stated by Christ in the Holy Scriptures and by the consent witness of Antiquity and the living voice of the Church to-day. Fasting Communion as an act of reverent devotion and the allowance of non-communicating attendance as a concession in the Church's missionary wisdom, are practices which have grown out of this belief. For acts of Eucharistic adoration we have the testimony of St. Cyril of Jerusalem in his catechetical lectures. Theodoret bears witness to the custom of the East, St. Chrysostom for the Greek Church, St. Ambrose for the West, St. Augustine for Africa. All these Fathers speak of the custom as a matter of course and there is

no record of any protest against the practice. It is therefore a practice which can stand the test of the Vincentian Canon. No one adores the elements. But beneath the outward manifestation, in a way unknown to science or philosophy, there is the unseen Christ, and to Him our worship is due.

Such things as clerical vestments for the different Church functions and her ministers, the sign of the cross in Baptism and at other times, lights with their beautiful symbolical meaning as St. Jerome says of joy and of Christ as the Light of the World, incense so full of Scriptural meaning and significant of prayer and our acceptance only through the merits of Christ, are usages which by their general adoption by the Church are Catholic ones. It does not matter exactly when or how they began. They are the devotional expressions of the Church's increasing love of her Lord in rebuke to the coldness of the doubting and the denials of heretics. The use of wafer bread is not a Catholic custom, but is only a matter allowed by our Church as a matter of convenience. The name Protestant Episcopal, we may add in this connection, has not the hall mark of Catholic upon it, though doubtless some will contend for its retention with all the heat of orthodox heroes contending for an article of the Faith.

We will delay our readers with but one further question. It has been said that the doctrines of such loyal and holy men as Pusey and Keble and Carter and Liddon and all the host of learned Tractarians were innovations and unknown before their time in the Anglican Communion. In refutation of this erroneous opinion we will quote a few utterances of some few of our recognized great Anglican writers.

Thus Bishop Jeremy Taylor says of Confession: "It is a very pious preparation to the Holy Sacrament that we confess our sins to the minister of religion." And again, "But the priest's proper power of absolving, that is of pardoning (which is in no wise communicable to any man who is not consecrated for the ministry), is a giving to the penitent the means of eternal pardon, the admitting him to the sacraments of the Church and the peace and communion of the faithful, because that is the only way really to obtain the pardon of God."

Of Eucharistic adoration, Archbishop Branhall wrote: "The Sacrament is to be adored, said the Council of Trent, that is formally the Body and Blood of Christ, say some of your authors, *we say the same*. The Sacrament is to be adored, say others, that is the species of bread and wine. That we deny and esteem it idolatry. Should we therefore charge the whole Church (of Rome) with idolatry?"

Non-communicating attendance. The very fact that at the Coronation service, although only half a dozen receive, yet the whole congregation remains and that none of our great divines ever protested against this, but, on the other hand, took part in various coronations, is a sufficient answer as to its introduction being till lately unknown.

Of Unleavened Bread, Bishop Cosin says that the present rubric in the English Prayer Book permits the use of either leavened or unleavened bread, and so do many others.

Incense. Incense was used in Bishop Andrewe's Chapel and in Ely Cathedral almost down to our own times, and Archbishop Sancroft provided a form for the benediction of a censer. Indeed the Ornaments Rubric in the English Prayer Book calls for its use.

The number of the Sacraments. Bishop Taylor says: "It is none of the doctrine of the Church of England that there are two Sacraments only, but that two only are necessary to salvation."

Invocation of Saints. Bishop Forbes of Scotland in his *Considerationes* said: "Let not the very ancient practice received by the universal Church as well Greek as Latin, of addressing the Angels and Saints after the manner we have mentioned be condemned or rejected as impious or even as vain or foolish."

Purgatory. What the Anglican Church objects to about Purgatory is that Christ has not made a full satisfaction for sin, that there remains a debt due to God's justice, which can only be satisfied by punishment hereafter, which punishment is like hell, only not eternal, and from this persons are released by the Pope on prayers, money payments, and good deeds. But prayers for the dead is in the opinion of our Church far different. Jeremy Taylor says that our Lord found this practice in use and that He must tacitly have approved of it, which could not be the case if the practice were not innocent, pious, and full of charity.

Of course we are not saying that each of these divines approved of all these practices. In their struggles with papist

and protestant they sometimes apparently seem to condemn in one place what they approve of in another.

For instance, while Bishop Taylor says as against the papists that we must not adore the Sacrament, he says against the Puritans, "If Christ be not present, whom or whose Body do we receive, but if Christ be present . . . why do we not worship?"

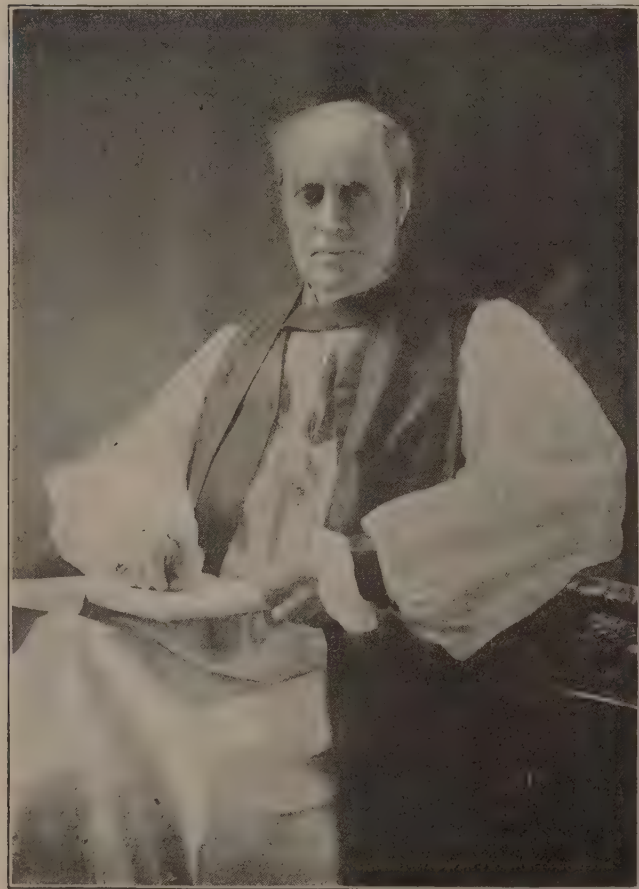
This much we know, that there would be no difference between Pusey and Andrewes on the Real Presence, between Bramhall and Keble on the Eucharistic Adoration, between Thorndyke and Mortimer on the Holy Sacrifice, between Percival and Forbes on the Invocation of the Saints, between Carter and Jeremy Taylor on Confession. The greatest ingenuity cannot place in contrast the *Considerationes* of Bishop Forbes of Edinburgh and *The Explanations of the Thirty-Nine Articles* by Bishop Forbes of Brechin.

Bishop Cosin was persecuted as a ritualist in his day, and Mackonochie in ours. The Caroline Divines were spoken against as Papists in their time, and the Tractarians in these.

These venerable Fathers fought the battle of the Faith in their age and bequeathed the heritage of Orthodoxy to us. They are our masters in Theology, our models in piety, and we trust our advocates before the Throne of God.

THE ARCHBISHOP NAMED.

IT IS announced that the next Archbishop of Canterbury will be the Rt. Rev. Randall Thomas Davidson, D.D., now Bishop of Winchester. Dr. Davidson has long been known as a Court favorite, and is supposed to have declined the Archbishopric on the ground of ill health, on the death of Dr. Benson, before Dr. Temple's appointment. His health is still said to be far from satisfactory. He was born in Edinburgh April 7th, 1848, and was graduated from Trinity College, Oxford, in 1871. He was ordained in 1874, and, after serving three years as a curate, he became chaplain and private secretary to Archbishop Tait of



THE RT. REV. THE LORD BISHOP OF WINCHESTER.

Canterbury, remaining with him until the Archbishop's death, in 1882. He made the principal arrangements for the great Lambeth Conference of one hundred Bishops in 1878. He was made an honorary chaplain to the Queen in 1882, and a year later she made him Dean of Windsor and Resident Chaplain in Ordinary and Registrar of the Order of the Garter. In 1884 he became one of the trustees of the British Museum, an office

he still holds. He was the honorary secretary of the third Lambeth Conference, in 1888, and he afterward published a history of the conferences.

In April, 1891, Dr. Davidson was consecrated Bishop of Rochester, and in the same year he became Clerk of the Closet to the Queen. He was appointed to the See of Winchester on the death of Bishop Thorold, in 1895, and he was chief episcopal secretary to the fourth Lambeth Conference, in 1897. He was married in 1878 to the daughter of Archbishop Tait, and he has published a biography of his father-in-law.

Dr. Davidson is now Clerk of the Closet in Ordinary to the King and a prelate of the Order of the Garter.

A THEOLOGIAN AND SAINT.

AN APPRECIATION.

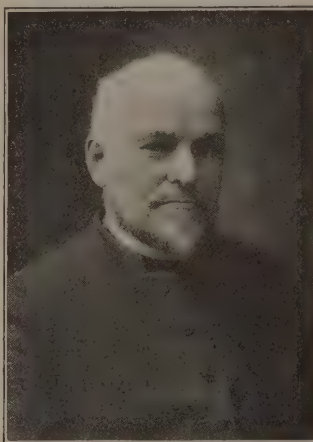
BY THE REV. FRANCIS J. HALL, D.D.

THE death of William Jason Gold, S.T.D., of the Western Theological Seminary will bring sorrow to a very large number of Churchmen throughout the land. He was widely loved and revered as one of the Church's most learned and capable sons, as well as a priest of rare sanctity and spiritual wisdom.

Dr. Gold was born of the very best stock fifty-seven years ago last June, in Washington, D. C. After a course in Columbian College (now University), Washington, he passed through

Harvard College, taking the highest rank and graduating in 1865. He studied in the General Seminary, New York, 1865-1867; and in Seabury Divinity School, 1867-1868. His degree of Doctor of Sacred Theology was conferred by Racine College in 1885.

He was ordained in 1868, and the same year married Miss Kate D. Eaton. He occupied the chair of Exegesis at Seabury 1873-1876, at the same time being engaged in pastoral work near by. In the fall of 1877 he became Instructor of Latin and Greek in Racine College Grammar School; and in 1880 was appointed



REV. DR. GOLD.

Professor of the same subjects in the collegiate department. In 1885 he accepted the invitation of Bishop McLaren to take charge of the internal work of the Western Theological Seminary, which was opened in Chicago, September 29, 1885.

The Doctor threw his whole heart into this work—a work which ended only with his last and fatal illness. The ideal which the Bishop of Chicago sought to have realized in the Seminary was a lofty one, and the Doctor's mind was in full accord with it. This ideal included, on the one hand, the fostering of a sacred learning which should be at once Catholic and adapted to modern needs; and, on the other, an emphasis upon the spiritual life, as essential to a truly successful priesthood. The Bishop illustrated this ideal by lectures in Dogmatic Theology delivered in the first year, and by several wonderful retreats given to students and clergy in the Seminary walls.

The Bishop's engagements elsewhere threw the responsibility of practically carrying out his ideal largely into Dr. Gold's hands. It is hard for one who, like the writer, was brought into daily touch with him throughout his career at the Seminary to speak of his work in moderate terms. He possessed a very wide theological learning, and occupied a position far above anything partisan or provincial. It was only necessary to listen to him to learn in a practical way the meaning of a Catholic temper—one which made him incapable of compromise touching any article of the Faith, but capable of discerning appreciatively the values, as well as the limitations, of the many religious movements of our time.

But Dr. Gold was more than a well balanced theologian. He was a saint, and knew as few men know, how to present the interests of holy living to young men. His wonderful meditations, usually written out beforehand, and his personal life and character helped to insure his success in the sacred task of training men for a holy priesthood. About seventy-five men passed under his hands, three of whom have been thought worthy of the highest office in the Church of God. These men

called forth Dr. Gold's love, and they loved and revered him in return.

He was made one of Bishop McLaren's Examining Chaplains in 1885, an office which he retained until his death. He made a name for himself in the Church at large by his famous *Wisconsin Report on the Book Annexed*, and was elected a deputy to the General Convention from the Diocese of Chicago six times, beginning in 1886. He actually served in five General Conventions, and to him perhaps more than to any other single individual was due the defeat of radical proposals in the revision of the Prayer Book, and a termination of the work of revision when its further continuance became dangerous.

For about ten years, beginning in 1888, he was an editorial contributor to *THE LIVING CHURCH*, and the peculiar polish and delicacy of his style was easily recognizable. In 1898 he presented a very scholarly report on the Standard Bible to the General Convention—a report which has considerable historical value. His various articles and book reviews were innumerable. Shortly before his death he was invited to deliver the Bishop Paddock Lectures in the General Seminary.

Three daughters survive to mourn a most unselfish and loving father. He lost his wife some years ago.

His last illness came on gradually last summer, and its serious nature did not become apparent until he was examined by several well known surgeons in October. Then followed a humble submission to the Divine will, and heroic efforts to keep at work as long as possible. Little by little the details which he had been accustomed to manage fell into other hands, but he did not stop lecturing until a few days before the Christmas holidays. His earthly labors for others then came to an end; and nothing remained, but a gradual falling asleep, followed by an awaking to life eternal.

May he rest in peace, and may perpetual light shine upon him.

THE MASS MISSIONARY MEETING IN THE AUDITORIUM, CHICAGO, JANUARY 7, 1903.

WHEN a short time ago the Directors of the Church Club of Chicago determined that the season was ripe for advance, even beyond the splendid work done by the faithful since the year 1902 began, notably in raising the amount needed for the building of a new home, in a better locality, for the orphans in charge of the Sisters of St. Mary at the Cathedral, and in placing the Church Home for Aged Persons on a stable basis, with freedom from debt and with complete renovation; and even after the resolution had been adopted at the annual meeting of the Club in November to call a diocesan mass meeting in the largest city hall obtainable, he must be a daring spirit who would have predicted such a phenomenal gathering of Churchmen as that on the evening of the 7th. The venerable Bishop of Chicago's consent and cordial approbation having been obtained, the Club appointed as a committee of management Messrs. D. B. Lyman (Chairman), Hon. Jesse Holdom, J. T. Bowen, and C. E. Field; Rt. Rev. C. P. Anderson, the Rev. Dr. Stone and the Rev. John Henry Hopkins. These selected as an Auxiliary committee the Rev. Messrs. J. S. Stone (Chairman), DeWitt, DuMoulin, Dr. Fawcett, Hopkins, Larrabee, Page, Scadding, Shayler, Dr. Wilson, and Wolcott. The veteran choirmaster, Mr. Wm. Smedley, having been chosen Precentor and Conductor, promptly issued invitation to all vested choirs to participate, indicating the hymns to be sung, and issuing admirable instructions for their assembling and seating. Mr. F. Hemington, organist at the Epiphany, was to preside at the organ, and to give half an hour's recital before the hour for opening, 8 P. M. Meanwhile 10,000 tickets for free admission were distributed *pro rata* among the parishes and missions; the clergy supplemented the handbill notices by extending an invitation to their flocks on the preceding Sunday. Last, but not least, the Bishop of Chicago compiled and issued a special prayer for the success of the meeting. Nothing was left undone that forethought could suggest as conducive to that success. And it came; thanks in a measure to the kindly reminders of the daily secular press. It is not surprising, under the circumstances, that for the 48 hours preceding, the supply of tickets being exhausted, they were in great demand. At 7:15 P. M. the doors of the vast Auditorium were opened; and, before many minutes had passed, it became evident that hundreds would be unable to secure seats; for floor, and all galleries were quickly filled. The white-robed choristers, too, whose orderly entrance was noticeable, soon had filled every seat on the capacious platform, to the number of nearly a thousand; the belated ones occupied three front rows on the floor; and behind them were the two rows of reversed seats for the clergy, of whom at least 60 were present. Close upon the hour the Chairman, Judge Jesse Holdom, President of the Church Club, entered with the Bishop of the Diocese; at whose appearance the vast concourse arose and greeted their beloved Diocesan most heartily. There followed Bishops Partridge of Kyoto, Francis of Indiana, and Anderson, with the Rev. J. S. Stone and Mr. D. B. Lyman, the first President of the Club at its organization in 1890. The Keynote of the meeting was sounded in the words of the opening hymn, "From Greenland's Icy Mountains"—the rendition of which by the one thousand choristers, with appar-

ently every other voice under the lofty ceiling in accord, was most inspiring. Then the aged Bishop of Chicago recited with the congregation the Creed and Lord's Prayer, said appropriate collects, and gave welcome in notes so clear as to be heard to the remotest corner.

"It would be impossible," the Bishop said, "for me to express the devout gratification I feel in the presence of this vast assembly brought together for the purpose of consulting the interests of human righteousness and peace. I take it that the success which has crowned the efforts of those who projected this great outpouring marks an era in the history of the Diocese; and, indeed, in the history of the city of Chicago, of which we are all so proud, and whose influence now extends to every land."

Then followed the hymn, "Fling out the banner!" followed by the Chairman's introductory address on the missionary spirit as characterizing the Christian Church from the hour of the Master's commission, "Go ye into all the world and preach the gospel to every creature." Following after the hymn, "Jesus shall reign," Dr. Stone was introduced as the first speaker; and his was a telling and forcible address. He announced as his key-word, "Jesus shall reign." Speaking of the necessity for having optimists to stem the present currents of indifference, and intellectualism, coincident with the influx of an alien population, he referred to the rising infidelity as one more stupendous obstacle to the progress of true Christianity. No pessimist, who resembles one blowing out a candle to see how dark it is, ever led an army to victory. A lot of people go about to-day with a pair of scissors, clipping out the pages of the Bible till nothing is left but the title and the cover; another lot then come along, and paste in just such of those pages as they fancy. We want the optimist with his doctrine and dogma.

One of Dr. Stone's stories brought down the house: that of passengers in a Swiss diligence who had bought some first-class tickets, others second-class, the rest third-class. To one man, with a first ticket, who expostulated because he could see no better accommodation accorded him for his more expensive ticket than to the others, inasmuch as all were seated alike and in the same vehicle, the driver said: "You will see the difference when we come to yonder hill." Accordingly before commencing the ascent he called out, "First-class passengers remain seated, second-class get out and walk, third get out and push." And so it is that the Church needs the pushers. It was an apt illustration, and its effect was not lost.

After the singing of the hymn, "All hail the power of Jesus' Name!" the Rt. Rev. Dr. Partridge, Missionary Bishop of Kyoto, was introduced. He said that his two announcements might be summarized in as many words, *Advent* (He is coming), and *Epiphany* (He is come). He himself represented here two great Oriental Empires; one with an ancient civilization, yet still heathen, as we ordinarily accept the term, that is not Christian; the other in the same condition of spiritual ignorance, though it had adopted our modern civilized habits. And yet it promised well for Christian effort, of which the Bishop gave illustrations. Over the gate of a Japanese temple he found an inscription which translated read, "The true light is about to shine in this land"; which is strikingly analogous to what St. Paul found as the dedication of a temple at Athens, "To the unknown God." The good Bishop drew an inference.

After the hymn, "Crown Him with many Crowns," the Chairman jocosely introduced Bishop Coadjutor Anderson, whose recent indisposition, the result of hard work, scarcely realized the ideal of the Irishman who, being asked what he would like to be, replied, "For a good easy job give me a Bishop." The Bishop took for his theme, the spiritual necessities of Chicago, with its representatives of sixty distinct nationalities. He stated that a certain Chinaman who had been converted to Christianity in Chicago, on return to his native land, was known to have contributed there to foreign missions more than all Chicago gave to the same purpose in a year. With no intention to underestimate the value of missions to foreign lands, still less wishing to see a diminution of funds now devoted to that end, he yet believed that \$25,000 spent in Chicago on Missions would achieve greater results than if given to any Missionary Jurisdiction. For here all around us are undeveloped opportunities. This Chicago of ours epitomizes every sphere for missionary work, and presents opportunity to a greater extent than any other American city. In closing an address which contained many noteworthy points, he gave the following as his two great hopes for result from this grand meeting, a magnificent demonstration of the fidelity of the Church's laity: 1st, that a wave of missionary enthusiasm would sweep over the city; 2nd, that, directly or indirectly, the anomaly would soon cease to be witnessed of a rich congregation spending \$15,000 a year on their own parish needs, while there were no less than twelve missions here without a church home, one of them even worshipped in a barn. And so he expected to see in the near future a sum of \$25,000 raised, through the agency of the Church Club, which had during the past year been instrumental in raising upwards of \$40,000 for two of the Church's benevolent institutions in the city.

During the singing of the hymn, "O Sion haste, thy mission high fulfilling," a collection of some hundreds of dollars was taken up to defray the expenses of the meeting, the only charge beforehand having been fifteen dollars for each of the 38 boxes. After the Benediction by the Bishop of Chicago, the proceedings were closed at a few minutes to eleven with the "Hallelujah Chorus," splendidly rendered by the united choirs, especially considering that they had not rehearsed it together.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

THE RAISING OF LAZARUS.

FOR THE THIRD SUNDAY AFTER EPIPHANY.

Catechism: Second Commandment. Text: St. John xi. 25.
Scripture: St. John xi. 30-48.

THE restoring of Lazarus to life is the greatest miracle performed by our Lord, and we have a remarkably clear account of it. It is told with all the definiteness of detail and dramatic vividness of an eye witness. It is the last and crowning miracle of the series selected from our Lord's many miracles by St. John for a definite purpose (xx. 31). He gives it as well as the other six to prove that, because by it He "manifested forth His glory, the glory of the only begotten of the Father" (vv. 4, 40). As it was the greatest of His miracles, it also had the greatest influence of any of them upon the Jews (xii. 9-11, 18). For this reason also the chief priests and Pharisees "from that day forth took counsel together for to put Him to death."

In the setting of this miracle we are given not only the external circumstances, but also what we might call the mental or moral circumstances as well. The actions of the Master are deliberate and in accordance with the knowledge of His perfect faith. He remained two days in Perea after receiving the message telling of the sickness of him whom he loved, but that delay is with the full knowledge that Lazarus will die while He stays away from him. This is evidently *not simply a miracle but a sign* and intended to be offered as such—a sign clearly proving that He had power with God and that God had sent Him (vv. 4, 15, 41, 42). On the part of those who witnessed it we see the strong love but weak faith of Thomas and His disciples (v. 16), and of Mary and Martha. It is the power of love rather than of faith that is made emphatic in this miracle. But in contrast to the love of these, there stands out the intense hatred of the Jews, who see what He has done, and while they cannot deny the truth of it, yet refuse to accept the logical outcome. Just as love leads to perfect faith, so hatred kills the power of believing.

Some of the lessons from the miracle itself are:

- (1) Blessings are sometimes delayed or denied, that a greater blessing may be given instead.
- (2) God loves men and hates sin and death.
- (3) Jesus brings to men the victory over sin and death by the "life" He gives to them.
- (4) There is a difference between the raising of Lazarus and the Resurrection of Jesus.

(1) Jesus knew that "he whom He loved" was sick, but He let him die, yes, He said He was glad He was not there to keep him from dying, *for their own sakes*. He allowed His friend to die "for the glory of God, that the Son of God might be glorified thereby." We can see now how the lesser good was denied in order that a greater might be given. It may be, too, that it was for Lazarus' everlasting good that it was permitted. Probably from the fact that of the rich young ruler, of whom we studied a few Sundays ago, it is said that "Jesus, beholding him, loved him," it has been conjectured by some that Lazarus was he. It is not impossible and if so we can see still more in this miracle, the love of Jesus finding thus a way to make His friend realize the absolute worthlessness of riches in comparison with the good of his own soul. But laying that supposition aside, we can still see how it was the true love of Jesus which for the time listened not to the plea "He whom Thou lovest is sick." We learn from our own experience, too, that we are often denied things only that better and greater things may be given. Parents often deal so with their children in ways which can be easily made to illustrate this point that to us as to Lazarus and his sisters, *blessings are sometimes delayed or denied that a greater blessing may be given instead*. This idea runs through the Prayer Book, especially in prayers for sickness and calamity (see P. B., p. 282-284). Jesus realized it in His life, too. Here in His prayer of thanksgiving to His Father, He says: "I knew that Thou hearest Me always." Yet in Gethsemane He Himself prayed a prayer which

though heard, it was not possible to grant because of something better to be given.

(2) One reason why this story will always have power to touch men's hearts is because of the true human heart of Jesus which is revealed. "Jesus wept." "Behold how He loved him." And yet these words which reveal the human heart of Jesus also reveal to us in a way we can understand the great heart of God. Had not God revealed Himself in Jesus Christ we might perhaps have yet learned that God loves us, but it would never have had the great and real meaning for us that it now has. Jesus weeping at the grave of Lazarus is a true revelation of the nature of God. It shows us that God loves men and when sorrow and death come to them He, too, is "grieved." Sin and death are enemies to God and it is His will that men should be freed from them. And when at last, He shall have won the victory for us all as we know He will, there will be no sin and no death any more. Because He loves man any enemy of man is His enemy, but for the same reason He has made it possible for men to win the victory over sin and death, our greatest enemies.

(3) And He does that actually—not in words and promises only. The words of the text were spoken to Martha, who had just declared to Him her faith in the resurrection at the last day. It is not simply then a statement of the final victory over sin and death which we may have in Him. It is something distinctly added to that thought. It is the truth in the words "and the life" and "shall never die." He plainly wished to bring out the fact that He was bringing in a new order of life, a life not at all affected by death. "Whosoever liveth in Me shall never die." That is true. Those who live in Him and partake of His Life, live a "life" entirely independent of earthly conditions, they are just as truly alive when the soul has left the body as they were before. That life, too, has its beginning *now* and is continuous. The life which we get through Adam is entirely different. It ends, and its end is very definite. The life we may live in Christ has a definite beginning but no end. It is entirely independent of the conditions of the other life (the life of Adam). This is shown from the fact that sickness of the body may be accompanied, as the Prayer Book suggests that it should always be, by a corresponding quickening of the life of the Spirit. For the beginning of this life and its relation to the other, see Catechism. "What is the inward and spiritual grace in Baptism?" (I. Cor. xv. 22). It is no new thought to anyone familiar with the Church's teaching in the Catechism and from Scripture about regeneration, that the way by which Jesus' victory over sin and death is made effective for us is through the "life" which He gives to His disciples. See Drummond's *Natural Law in the Spiritual World*, chapter on Regeneration, but substitute "Regeneration in Baptism" for his "conversion." The chapter on Eternal Life will also bear directly on the lesson.

(4) It must be borne in mind that the restoration to life was not the same kind of a "resurrection" as that which took place when Jesus rose again from the dead. With Lazarus it was simply a restoration to the same kind of a life he lived before, and after a time he again died. Jesus was raised to new and higher life in which death had no more dominion over Him. No need for either angel or human hands to loose Him from the grave clothes which had been wrapped around His body. They lay in the tomb not unwound but simply collapsed—the body of Jesus had been changed so that it was entirely independent of physical bounds and conditions—that is why it is said of St. John when he saw the linen clothes lie thus, "he saw and believed." But though this was only a restoration to life, it shows Jesus' power over death and the independent life of the soul which could be recalled to the body. And if we could have that fact impressed upon us as vividly as it must have been impressed upon the mind of Lazarus and his friends, we should never again allow the lusts and desires of the flesh, which corrupts and returns to dust, to rule over the demands and needs of the soul which lives on waiting to be clothed upon with the new spiritual body which is free from lusts.

"THE QUESTION for us is not what work we do, but *for whom* we do it. If we are only striving to please Him, it matters not how lowly, how mean our task may seem in the eyes of men, a holy radiance surrounds it. Let us try and do it to the best of our ability, and leave to God the question if He will deem us, by and by, worthy to do something higher in His employment. How proud are the very servants of the court to wear a king's livery, and yet how little we esteem the honor of being God's servants!"

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHICAGO MASS MEETING.

To the Editor of The Living Church:

IT MAY be interesting, perhaps helpful, for your readers to know the story of the Missionary Mass Meeting held in Chicago, Wednesday evening, Jan. 11; also the purpose designed and the outcome hoped for by those actively concerned in that enterprise.

At the annual meeting of the Church Club of Chicago, last October, reports were made upon the Missionary Council recently held in Philadelphia; and so favorably were the reports received that a motion was offered that a missionary meeting on a large scale should be held in Chicago. The motion, made by that earnest and great-hearted Churchman, Mr. David B. Lyman, was readily seconded and heartily carried; and the President, the Hon. Jesse Holdom appointed a committee consisting of the mover of the resolution as chairman, Mr. Joseph T. Bowen, Mr. Charles E. Field, the President of the Club, the Bishop Coadjutor of Chicago, and the rectors of the Churches of St. James and the Epiphany. The committee first met on Tuesday, Nov. 25, and till Christmas they assembled once a week, by which time their plans had been prepared and perfected.

Several meetings of the clergy were also held and the plans laid before them by the clerical members of the committee of management. Nothing could have been warmer or more devoted than the help the clergy gave to the project. They did their part nobly. The methods and purpose commended themselves to them; and in a little while every parish in the city and vicinity was stirred up with expectation and enthusiasm; and as the preparations went on, their magnitude and possible consequences awakened the imagination and touched the hearts of the Church folk of the Diocese.

The request to the choirs for singers had a response that showed how thoroughly the clergy had done their work, and the enterprise had taken hold of the people. Fifty-one choirs, comprising 1,050 singers, offered themselves. They were directed by Mr. William Smedly, assisted by Mr. Harry Cassidy and Mr. Kilmer F. Thomas; and no arrangements were better devised or carried out than were theirs. No accident happened, and no inconvenience that could be avoided suffered.

All the plans as they were evolved were laid before the Bishop of the Diocese, and his advice was taken and acted upon. He was heart and soul in the movement. His hopefulness and joy sustained the committee in the early days of their work, when discouragement and difficulty stood ready to attack. He set forth a prayer to be used publicly and privately during the fortnight preceding the meeting; and they who consulted with him in those days of preparation went away with hearts lighter and spirits braver for his helpful counsel and living inspiration.

I do not think that the members of the committee were themselves at first sure of the success of their efforts. But in spite of doubts the preparations went on, week by week growing greater and developing almost unexpectedly. It was pleasant to watch in the committee the growth of hope into assurance. Earlier it seemed that each turned to his neighbor for encouragement: towards the end the fullest confidence prevailed. Whoever else may have been surprised on the night of the meeting, the members of the committee saw only their expectations realized.

It would be tiresome to enumerate the details of the preparation. They were many; but the committee worked happily and with a will. Each man had his allotted task, and I am not sure that the committee ever had more congenial duties.

Others will write you, I have no doubt, of the meeting itself: its vast numbers—seven thousand people in the building, and two thousand turned away for want of room. As an expression of the Church's strength and devotion, the attendance was magnificent. The singing, too, was of a quality and volume that can rarely be had in this life. This, and much more

will be told by others. I should like to give some of the impressions which were made upon me as I sat or stood on the platform before that immense gathering of people.

From the outset of the meeting there was manifest a devotion to our Blessed Lord that made the hymns very real. Whatever some may say of the decline of faith and the need of a new Gospel, the assembly that night was clearly satisfied with the old Faith and the old Gospel. When anything was said upon the integrity of the Bible or the sufficiency of Christianity, the applause came forth. The note of faith and hope was clear.

The evidence of solidarity was most encouraging. As one looked at the thousand white-robed singers, and then at the lines upon lines of people, hundreds of them standing up, all eager and sympathetic, there came into one's heart a consciousness of the oneness of the Church. There seemed to be but one mind and one spirit. This came out especially in the singing of the hymns and the recitation of the Creed. In the Church of God no one stands alone.

These people came to a missionary meeting. They came as an expression of the interest of the Church in Chicago in the propagation of the Gospel. The meeting was intended to be aggressive, and to express the determination to send the cross of Christ to every part of the world and to every class of men. The battle-cry was heard that night; and it seemed as though every one had part in it.

Some have asked what the outcome of this meeting may be? No man knows. I trust that a greater result may follow than merely increased offerings. I should not like that meeting to be measured by its financial success—though that was quite satisfactory. I hope that out of it may come some growth of great power, spiritual and mental, who gathering up into himself its inspiration, shall in the days to come stand among the very first of the missionaries of Jesus Christ. I hope further that great encouragement will come to the Church in Chicago. It has already come. And I cannot but hope that the Church in other cities in this part of the country will try the same experiment. In it all God is glorified; and to glorify Him is the grandest of all the outcomes possible.

These hopes and impressions really indicate the purpose they had in mind who wrought so earnestly, and by the blessing of God so successfully, for this meeting. No greater meeting for Church Extension has ever been held either in Chicago or in any other city of the United States. It will be historical in this Diocese, and it comes both as one of the evidences of the years of splendid work done by that devoted and able prelate, Bishop W. E. McLaren, and also as a sign that the Church in Chicago realizes her responsibilities and recognizes that one of the proofs of a standing or a falling Church is in the position taken towards missionary enterprise.

I shall only add an expression of thanks to THE LIVING CHURCH for the help so readily given to the committee. Your strong words went a long way.

JAMES S. STONE.

Chicago, Jan. 10, 1903.

THE FIRST COMMUNION.

To the Editor of The Living Church:

THE elusive intent and purpose of many a rubric in the Prayer Book is caught and exposed only by a reference to its history. The rubric which stands last in the Office for Confirmation is one of these.

The question is important, that is if one chooses to entertain it at all, whether Unitarians and other sectarians may be admitted to Holy Communion. But the question, however important, must be settled upon general principles and without the aid of this rubric, which, having been intended for a wholly different purpose, may not be invoked for this.

In many parts of the Catholic Church the practice prevails of giving Holy Communion to infants. Notably in the Greek Church and in the Roman Church—the former by express recognition, the latter by covert recognition. This covert recognition is found in the practice whereby an infant—not indeed a babe, but nevertheless an infant—baptized and under training, is given its “first Communion” at say six or eight years, then relegated to instructors for, it may be years, to prepare for Confirmation.

The youngest Branch of the Catholic Church, making special rules for the government of her clergy and people, meant to say and did say in this rubric that the first communion should be made, not before Confirmation but after it. And yet it is provided that older persons—men and women—capable of being

ready for and desirous of confirmation, may make their communion at any time.

Why the Church should wish to forbid the practice of giving Holy Communion to infants, need not be discussed. Whatever the reason—the practice is discredited and disallowed by this rubric.

GEO. C. HARRIS.

Mont Helena, Miss., Jan. 9, 1903.

A CORRECTION AND CONFIRMATION.

To the Editor of The Living Church:

REFERRING to my statement that Canon Gore had reviewed Dr. Mortimer's *Catholic Faith and Practice* and had called in question its scholarly character, you call upon me either to prove the statement, or to make public acknowledgment that I was mistaken.

I will do both. First, I frankly acknowledge that I was mistaken as to the particular book which Dr. Gore had reviewed. It was not a review of *Catholic Faith and Practice*, and for that error I hereby make apology.

Secondly, I proceed to prove the correctness of the real point and substance of my statement by referring you to Canon Gore's review of another book of Dr. Mortimer's, *The Eucharistic Sacrifice*, in *The Pilot* of May 11, 1891, p. 585.

In that review Canon Gore says, among other things:

"The first qualification for such a task (as Dr. Mortimer had undertaken) is first-hand study and accurate statement of ancient opinion. Tried by this test, Dr. Mortimer appears to be somewhat deficient." Again he says: "In an historical investigation of doctrine . . . the first necessity is accuracy in the representation of the opinions of the various authorities, and where this is shown to be lacking, we lose all confidence." Yet again, he says: "Dr. Mortimer would help us much more if he would . . . be at a great deal more pains to be accurate in his statement of other men's opinions."

He remarks further, that we need "a real study of the history of opinion" on the subject of the Eucharistic Sacrifice, and implies that Dr. Mortimer's book does not supply the need.

The learned Canon gives, among others, the following instance of inaccuracy: Dr. Mortimer represents St. Augustine as making a certain surprising statement, but investigation, says Dr. Gore, reveals the fact that "the words are the words of a pagan," and not the words of St. Augustine himself.

In other words Dr. Gore attributes to the author whose works he was reviewing inaccuracy in the statement of ancient opinion, inaccuracy in his statement of the opinions of his contemporaries and a deficiency in first-hand study of the Fathers. These characterizations fully justify the statement of Dr. Gore's opinion in my last letter. I am, very truly yours,

RANDOLPH H. MCKIM.

THE DEFENSE OF THE BOARD OF INQUIRY IN CENTRAL PENNSYLVANIA.

To the Editor of The Living Church:

IN THE LIVING CHURCH, Dec. 27, 1902, in an editorial article, I read the following statement, referring to the presentment for trial of the Bishop of Central Pennsylvania:

"The fiasco, wherein the Board of Inquiry neither condemned nor exonerated, either the Bishop or Priest, and failed completely to perform its canonical duty, is too well known to require repetition.

And in the *Living Church Annual* for 1903 I find the following:

"Certain irregularities in these proceedings were immediately pointed out, especially in the fact that the representatives of the parties making the original allegations were excluded from the sessions during the trial of witnesses; that no stenographer was employed, or exact report taken of the testimony, and that the vote of the Board was not taken on the specifications, but on the sole question to present or not to present. It was maintained, however, that certain testimony germane to the case was excluded."

Mr. Editor, in the above words there are made most serious charges against an organized board of this Church, of which some of the most distinguished members of the Church, both lay and clerical, were members; all of them deputies to the last General Convention. The accusation, *in foro publico*, is made that they "failed completely to perform their canonical duty," and that "testimony germane to the case was excluded." I do not speak for the other members of that Board of Inquiry, but for myself, as one of its members (and in virtue of age its President), I am unwilling to submit, unheard, to that news-

paper sentence. Many things of a similar kind have been said in the secular papers. But when such statements are made in a Church paper of nearly national circulation, and in an almanac which is spread over the country, we cannot be contented to let such unproved and unwarranted statements pass without notice.

Permit me therefore to say in answer to the statements quoted above, that the Board of Inquiry was not called by the Presiding Bishop to condemn the Bishop, who was presented for trial, nor to exonerate him; nor to condemn the priest (whom the Bishop had deposed), or exonerate him; the Board had nothing to do with either of these things; it had simply to say whether, on the charge made by the presenters, and the evidence presented before them on this charge, there was sufficient cause for the Presentation of the Bishop for trial. It was not the province of the Board to condemn the Bishop, nor to exonerate the Bishop, much less to condemn or exonerate the priest, who was not before them for any question. If the Board had condemned the Bishop, it would justly have been laughed out of court. If it had condemned the priest, it would justly have been condemned as going beyond its jurisdiction. The only question before the Board was: "Was there sufficient ground to put the accused Bishop upon his trial?" The Board was not either to condemn or to acquit. It did neither. It was not called to do either. It simply decided that in the opinion of the Board there was "not sufficient evidence to put the Bishop on his trial." In what respect was this a fiasco, whatsoever that may mean? If it was a fiasco because it was a decision of only five to four, a majority of only one, how many of the decisions of courts, even of the Supreme Court, may be called so for the same reason?

In this connection may I ask you to publish the following statement, not newly drawn up now, but written some months ago, when the proceedings were fresh in mind, but withheld from publication in the hope that the question would pass out of public notice. Since, however, you have now again, and apparently unnecessarily, held up the Board of Inquiry to reprobation as guilty of great irregularities, and failing completely to perform its canonical duties, it seems time that something may and should be said for the Board, which has hitherto silently borne the unkind, and I can not but think unwarranted things said in regard to its action.

STATEMENT.

Much fault has been found with the proceedings and action of the Board of Inquiry on the Irvine-Talbot case, which met in Harrisburg, Pa., July 2nd and 3d, 1902; both in the Church papers, and in the secular press.

It is due to the members of that Board that the fact in connection with its meeting and its action should be accurately given, and as publicly as have been the criticisms and animadversions.

The faults which have been found, and the objections which have been made, are chiefly as follows:

The Presenters, the Rev. J. A. Harris, D.D., and the Rev. D. I. Odell, in communication made public under date of July 9, 1902, declare that "the conduct of the Board of Inquiry was so extraordinary as to be almost incredible." They find fault:

1. With the "time appointed for the assembling of the Board," as it was unlikely that a quorum would be able to appear, owing to the absence from their homes of many appointed on the Board.

In reply to this it is sufficient to say that the Board had nothing whatever to do with appointing the time; that this was done by the Presiding Bishop, through his assessor, and that all the members of the Board had to do, was to obey the call, whatever might be the inconvenience to themselves. In this respect therefore the action of the Board is neither extraordinary nor incredible, unless for the fact that nine members did come at great inconvenience and personal expense.

2. The second objection made by the Presenters to the action of the Board as "so extraordinary as to be almost incredible," is that the place of meeting was Harrisburg.

The Board had nothing to do with selecting the place of meeting. That was settled by the Presiding Bishop or his assessor, the members of the Board being simply notified that they were to meet in Harrisburg.

3. A third objection to the action of the Board in the published statement of the Presenters (July 9, 1902), is the presence of the Rev. Dr. Powers as a member of the Board.

In answer let it be noted that the Board was not the judge of the qualifications for membership. Each member was sent by the authority recognized in the Canons, and no certificate

was required beside the notification of the appointing power. Besides which the Presenters themselves made no challenge of the Rev. Dr. Powers, for reason given in their own letter.

4. A fourth objection to "the extraordinary and almost incredible" action of the Board is found in the fact that the Board had not had "stenographic notes of the evidence" taken. Undoubtedly there would have been an advantage in having a stenographer, especially if further proceedings at another time were likely to be necessary; but the Canon requires no stenographer; no provision is anywhere made for the engagement of a stenographer; former Boards of Inquiry have acted without a stenographer; and the Board of Inquiry, not being a Court of Trial, could here listen to the accusations and evidence brought before it with sufficient attention and recollection to be able to say whether there was, or was not, sufficient ground, not for condemning any one, but sufficient ground for further investigation with a view to a wholesome clearing up of matters.

5. A fifth objection by the Presenters to the action of the Board ("as so extraordinary," etc.) is that "innocently supposing that they would be treated with all courtesy and fairness," they found themselves in this mistaken.

(a) Because they were not, as soon as the Board was organized, allowed to present and lay before the Board a written statement of the events which led up to the presentment of the Bishop of Central Pennsylvania.

In regard to this, it is untrue that the Board, as advised by the members of the legal profession who were present, did not think it best to proceed *at first*. The Board had the charge against the Bishop in its possession, and the various specifications under that one charge; and the Board decided that the most direct way of informing itself and getting at the facts would be to hear, not what seemed to be something in the way of a long, written argument from two of the Presenters, but to have the witnesses before them, and to hear what each witness had to say in proof of the charge and the several specifications. This order was therefore followed. Having proceeded in this way for a time, and finding that two of the Presenters felt that they had not been fairly treated, the Board sent to the Rev. Dr. Harris and Rev. Mr. Odell to the effect that it would be glad to hear their statement and what they had to bring before the Board. The reply to this, *which was a second and a third time sent to them*, was a refusal, "on the ground that having been prevented from hearing the testimony they were incapacitated from assisting the Board in discussing or summing up the testimony of the witnesses. The Presenters therefore *were* allowed to present their written statement, but decided not to do so.

6. Because they had to spend "the afternoon session sitting on the front steps of the church in the open air, no fitter place having been provided for their seclusion."

In reference to this complaint, it must be said that if this were so, the Board would not have been to blame, as the Board had nothing at all to do with the arrangements; and secondly, there was a comfortable room provided in which the Presenters and witnesses could remain (a more comfortable and airy and cooler one than that in which the Board was sitting); and the Presenters preferred to remain, on that warm July day, in the open air on the bank of the river, in the shade of the trees, where they said they would be *free to smoke*. And, accordingly, they sat, not on the front steps of the church, but in chairs, taken or sent to them by members of the Board themselves.

These are the objections made by the Presenters.

Bishop Talbot, in an Open Letter to the Presiding Bishop, dated July —, 1902, says:

"Although twelve charges were formally presented against me, only one vote was taken upon all the twelve charges simultaneously." Another adds: "It is idle to protest against this superfluous injustice."

The Board is thus, in the Bishop's Open Letter accused of injustice. It is a serious charge to bring against the Board. That it is not a true charge is to be seen in the fact that there *were not twelve charges, but one only*. There were twelve specifications under this one charge.

The only duty assigned to the Board by the Canon was "to determine whether upon matters of law and of fact, as presented to them, there is sufficient ground to put the accused Bishop upon his trial."

The Board heard the accusations, and the evidence of *every witness who would testify*, and concluded, by a vote of five to four that there was not sufficient ground. In coming

to this decision the Board complied with every requirement of the Canon.

Bishop Talbot calls this "superfluous injustice"; and he calls the vote of the Board an "equivocal majority." Had the vote been four to four, or six to six, it might perhaps be termed "equivocal vote," but where the votes (or voices) were five to four, it is not plain to see how they can be called equivocal.

From this statement of facts we trust it may be seen:

1. That the Board was not responsible for the time and place of the meeting being inopportune or ill-judged, if such were the case;

2. That the Board had nothing to do with the presence as a member of the Board of a clergyman objected to by the Presenters;

3. That the Board did not object to the Presenters making any statement they desired to make; but they only objected to its being made *before any witnesses had been allowed to give in their evidence*. The Presenters refused to make it at any other time, *though repeatedly invited*.

4. That room was provided for the Presenters, and they were not obliged to sit on the front steps of the church.

5. That the taking of the vote of the Board on the one Charge, instead of taking a separate vote on each of the twelve specifications under that one Charge, was not, as Bishop Talbot calls it, "superfluous injustice"; and

6. That a vote of five to four is not an "equivocal vote."

The foregoing statement was drawn up by me some months ago, not with an intention of thrusting it upon the public in the papers, but chiefly to have some memoranda of the facts in the case. The statement would have remained hidden away in a pigeon-hole of my desk, had not the matter been again unnecessarily dragged into public notice, and the Board of Inquiry been again held up for condemnation, for irregularity in its proceedings and failure in its canonical duty; for "excluding testimony," and "discourtesy" to the Reverend Presenters, and for "superfluous injustice" to the Bishop of Central Pennsylvania; and for the result of their faithful and conscientious discharge of their duty being such that it can flippantly be dismissed as "a fiasco."

With such men as the Rev. Dr. Huntington and Rev. Dr. Parks of New York, and Rev. Dr. Bodine of Philadelphia on the Board, it will be no more than a simple act of justice on your part, after what you have published, to let this also appear on your pages.

J. S. B. HODGES.

Baltimore, Jan. 5, 1903.

THE AMERICAN CATHOLIC CHURCH IN THE UNITED STATES.

To the Editor of The Living Church:

CHURCH people in the United States are much exercised about the change of the name of the Church. Some think the present cumbersome name is quite satisfactory, but the majority are not satisfied with it. Several good titles are suggested, *i.e.*, "The Church in the United States," "The Catholic Episcopal Church," and "The American Catholic Church." The last mentioned has a large and increasing advocacy.

The second named would not do: The use of the term Episcopal is not required in taking our stand on the facts of Church History and the plain teaching of the New Testament. An organization that is not Episcopal is not a Church in the New Testament sense.

Personally, the writer thinks the most acceptable name would be "The American Catholic Church."

That the Church is rightly called "Catholic" is clear from the Creeds of the Church—which emphasize the Holy Catholic Church, of which we are an important branch. This title has been for centuries the monopoly of the Roman Catholic Church. It will be a great day for the Church when she officially assumes the title "Catholic." With reference to the term "American," it will be well to show our claim to this title as some consider its use by us as somewhat arrogant. There are good and sufficient reasons why we should be called the American (Catholic) Church. These I will now submit:

The origin and development of the religious life of a nation such as ours is a most interesting study, and one that claims the thoughtful attention of all classes of Christians in the commonwealth.

It is even more interesting to the Bible student than the

origin and development of American independence, as spiritual matters are of more importance than temporal.

Who held the first religious services in North America?

Which is the pioneer organization of the country?

The answers are not difficult to obtain, and when obtained justify us as a Church in adding the term "American" to our new name for the twentieth century.

The reader will note the following facts, which are well authenticated:

One Maister Wolfall, the first mission priest of England's Reformed but Catholic Church, who ministered in North American soil, celebrated the Eucharist on the shores of Hudson's Bay, of which the *Old Chronicler* records that: "The celebration of the Divine Mystery was the first sign, seal and confirmation of Christ's name, death, and passion ever known in these quarters" (1578).

Again: In the summer of 1579, in connection with the discovery of gold in California and Oregon by Francis Drake in the circumnavigation of the globe in the *Golden Hind*, the first Christian services of any kind held on the north Pacific coast, those of Francis Fletcher, priest of the Church of England. Here on the shores of what was then called Drake's Bay, for six weeks from the Feast of St. John the Baptist, the Church's Matins and Evensong were regularly maintained and services and sacraments were performed amidst the motley crowd of sailors and savages.

Again, it is to be noted that on the North Carolina coast in 1587 were the services and sacraments of Raleigh's colony of Roanoke—the baptism of the Indian Chief Manteo on the Ninth Sunday after Trinity (Aug. 13th), and on the following Sunday, of Virginia Dare, "the first Christian born in Virginia."

From these facts we conclude that Christianity in faith and charity and with prayer and Holy Sacraments entered upon the conquest of the North American continent for Christ and Holy Church, carried and ministered by priests of the Church of England. Therefore, as we are the lineal descendant of the Church of England in this country, we can with great propriety claim and use the title "American" as part of the name of the Church. Let us have this name, then: "The American Catholic Church"! (Rev.) J. C. QUINN.

THE HOLY COMMUNION ON GOOD FRIDAY.

To the Editor of *The Living Church*:

IS THERE any reason for breaking the direction of the Church that the Holy Communion be celebrated on Good Friday, and the substituting for it the "Ante-Communion"? I have met with three explanations, though none of them seem of sufficient weight to countenance the departure from the Church's appointed order, or to stimulate the desire to have that order changed by authority.

The first in order of time is from the Eastern Church. The 49th canon of Laodicea says: "It is not lawful to offer Bread in Lent save only on the Sabbath and the Lord's Day." The reason was that the celebration was a festive one and therefore not suitable to the season; "to offer a sacrifice to God," says Balsamon, "is to keep a feast . . . and how can one mourn and rejoice at the same time?" and consistently with this the Greek Church does not celebrate during Lent save on Saturdays and Sundays, and on the Feast of the Annunciation, though it has daily, of course, the Mass of the Presanctified. The Eucharist is thus regarded as too joyous for a fast day in spite of S. Paul's words "as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come"; and is not the shewing the Lord's death the great object of Good Friday? This reason also implies that the keeping of a fast is more important than the great memorial; and the contention is not removed by the fact that the priest receives of the Presanctified Gifts; if he receives so may others; and, if the "take eat" of the memorial can be observed, why not the blessing and the breaking?

The second reason is from the Western Church, and is clearly stated by S. Thomas Aquinas, "it is not becoming to represent the Passion of Christ mystically by the consecration of the Eucharist while the Church is celebrating it as really happening." But the Church is not celebrating it as really happening but as the memorial of the day of our Lord's death; and, if it were, would not the thought be what was expressed by our Lord at the Institution when He said: "This is My Body, which is being given for you"? And, further, the memorial

presentation of the Holy Communion is not confined to the Passion of our Lord. It includes not only the Passion and Death but the Resurrection and Ascension, as is specifically stated in the Oblation; and yet this reason is not made to cover the feasts of those other events.

The third reason is that on Good Friday our Lord is regarded as offering Himself "immediately," and so it is not proper to make that offering, which on other days Christ makes "mediately" by the voice and hands of His Church. But does not the Church's offering of the Holy Communion rest upon the fact that it is the earthly counterpart of the Heavenly Presentation? If that be more emphatic on Good Friday, so should the Church's memorial be. To omit the presentation of the memorial of our Lord's death on Good Friday is a strange way to emphasize the truth that day specifically presents to us. I do not touch upon the argument from precedent, because, even if it were unanimous, it would still be desirable to know the precious truth obscured by the Anglican Church when on Good Friday it says, "We thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts which we now offer unto Thee, the memorial Thy Son hath commanded us to make; having in remembrance His blessed Passion and precious Death, His mighty Resurrection and glorious ascension."

These considerations have a direct bearing on the tendency to make the "Three Hour Devotion" the main observance of Good Friday, and leave the morning of that day to be publicly observed by the few who come to church for that anomalous service which should be known as the "Ante-Communion."

Kingston, N. Y., Jan. 8, 1903.

O. APPLIGATE, JR.

A SINFUL NEGLECT.

To the Editor of *The Living Church*:

IN NO part of your excellent editorial on the unsatisfactory state of the Church, did you go closer to the root of the whole matter of communicant losses than when you said: "It is difficult to avoid the conclusion that there is a large leakage involved in the movement [of communicants] from country to city, and it is a leakage for which the country and city clergy are both responsible."

Thirty years' experience in the ministry convinces me not only that you are correct, but that this sinful neglect of removing parishioners, by their own parish priests, is the supreme neglect of our priesthood to-day. Hard working, and otherwise conscientious rectors, faithful in other departments of parish duty, often act as though they ceased to be responsible for the souls of their flock the moment such souls stepped outside of the bounds of their parish.

Thousands of our communicants are moving from parish to parish (or to indifference) without letters of transfer. Many of them do not know what such letters are. A devout and earnest communicant who came to my parish at about fifty years of age, without a letter, said: "I have been a communicant of the Church nearly all my life, and I never heard there was such a thing as a letter of transfer." Who is to blame for such ignorance? Is it the uninstructed laity? In one case where I sent a letter of transfer to a rector, he had never seen such a document before, and read it from the pulpit with patronizing comments that nearly drove the communicants from the congregation.

If all our Bishops on their annual visitations would insist upon having the parish register brought to them for inspection, they would see many things that would make them heartsick, but that would doubtless arouse them, and result in the saving of souls. For this is not a mere question of numbers, it concerns the spiritual care of the souls of Christ's flock. A man who is not willing to watch over and care for souls has no right to enter the priesthood.

The truth is, there are some laymen in the Church who have a nobler conception of their priesthood and its responsibility than have some ordained men. The following from a layman's letter tells its own story:

"I have had such peculiar experiences during the past fifteen years that I feel like taking you into my confidence in the matter. I have made it a rule of my life that when a young man or a young woman interested in Church work in any of our parishes, especially in St. ———, moves into another part of the country, I follow him moving with a letter to the rector, if one where he has gone. I have done this from two motives; first, in the interest of the young man that he may quickly become interested in the church where he has gone, by the rector calling upon him; secondly, in the interest

of the rector, that he may know at the earliest moment that such a person has moved into his community. Now it may seem very strange to you, but as a rule I never receive a reply to any such letters. Last December one of our most helpful young men went to California, and when I learned that he had settled in —, I at once wrote a letter to the rector advising him of my friend, giving name and address. Now I know from a letter received from my friend that the rector received my letter [He did not answer it.] I consider such conduct, rude, and poor encouragement to follow up young men with letters to rectors. A great many young men are lost to the Church just because rectors do not follow them with letters to friends or clergy. How can such indifference be remedied?

ALFORD A. BUTLER.

THE DEATH OF DR. GOLD.

To the Editor of The Living Church:

I WANT to express to you, and through you to others, my deep feeling of bereavement in the death of dear Dr. Gold. The loss seems almost irreparable, to the Church and to very many who have had a near personal relation to him. I know of no one in whom are united in so remarkable a degree, great intellectual attainments and attractive humility. Without a particle of self-assertion he was entirely self-reliant. Without obtrusiveness of piety he was a very devout man, profoundly learned in Holy Scriptures and liturgics. For more than ten years he was almost a weekly contributor to the editorial columns of THE LIVING CHURCH, during my administration, and I consider his work as the most important done for the paper during that period. It was of especial value and wide influence during the long term of Prayer Book revision. I can scarcely realize that so early he has been called. His grand work at the Seminary, though it seems too suddenly interrupted, will be an imperishable monument. There are many who will grieve that in his day could not have come the adequate endowment of the institution to which he gave the best years of his life with little encouragement of worldly income or appreciation. But he has his reward with Him who seeth in secret. May he rest in peace. *Lux perpetua Luceat ei.*

C. W. LEFFINGWELL.

THE CHURCH IN COLLEGE TOWNS.

To the Editor of The Living Church:

MY SOUL has often been stirred within me, when I have beheld the weakness and apparent apathy of the Church at strategic points; and I believe the New Year is a good time to air the grievance, and to contribute my mite to the discussion which looks for better things, and hopes to accomplish them. I refer to the general weakness of our position, in buildings, men, and money, in cities where there are large colleges, and universities. Happily there are some exceptions.

One of my congregation whose daughter is in a State university, said to me the other day: "Why is it that we have the poorest, shabbiest, and weakest church in a town with two thousand students? Don't we want them?"

Another father, whose son is a student in one of the great Eastern universities, says, that a delightful service and scholarly sermons are the order in the fine church there, but nothing of a personal character is done to influence the college men, or to shepherd those who are Churchmen.

In an Eastern college for women, we have a hundred communicants, but no church in the municipality, and by rules of the college, the students are not allowed to leave the town on Sunday.

I might cite a dozen more similar cases, but these facts will be corroborated by the knowledge of like circumstances existing all over the land.

The sweet reasonableness of the religion of Christ as this Church has received it, and ought to present it, is enough of itself to win the thoughtful student. Its impression upon the minds of the students should be so strong that unto the remotest corners of our land, they would carry its lessons and its power over life. But when it is presented in a cold, formal fashion, when its representative is there to represent it, because he is willing to live upon the meagre stipend the parish (or in some cases the Missionary Board) is able to pay, when the building is shabby and uninviting, is it any wonder that it is passed by, and that the heads of future families become attached to some denomination, spread that gospel, and rear their families in that faith? Oh, that we would awaken to the great opportunities before us! Instead of frittering away in sums of fifty or a hundred dollars a year (from our missionary funds) in a

dozen places of no future promise, put it all together for this one point of strategy. Send the best man there that can be found, and pay him well. Erect a building commensurate with the dignity of the Church's message, and the Church's claims, and win these men and women. Then their educational course being completed, they will go to their homes, in all parts of the country, strong Churchmen and Churchwomen, will rear their families in the Faith, and support the Church with their means; and in hundreds of the small towns we shall have hundreds of healthy-sized, self-supporting parishes.

We might learn a lesson in this connection from the business men of our day. A commercial firm in seeking to establish a new business would be accused of idiocy, or something worse, if, in the midst of competition it should seek the smallest room, on some inconvenient street, store it with the poorest stock-in-trade, and send the most unattractive and inexperienced manager to transact its affairs. To at least one mind, the Church, in many instances, does this very thing.

The year 1903 is the very best time we can begin wiser work in this direction. Do you not think so, Mr. Editor?

ERNEST VINCENT SHAYLER,

Rector Grace Church, Oak Park, Ill.

THE OTHER SIDE OF THE WITCHCRAFT STORY.

By ROLAND RINGWALT.

PENNSYLVANIA has had a regular old-fashioned witchcraft case. A woman was accused of swindling her neighbors. It was alleged that she charged a certain sum for telling where treasure could be found. Several persons paid her to break the spells cast on them by enchanters less powerful than herself. It is evident that the woman frightened her superstitious neighbors, worried them into semi-lunacy, flattered her pride, and filled her pocketbook at their expense.

A long list of stories and school books tell one side of the witchcraft delusion, and that is a sad, even a terrible side. It is true that women, aged, poor, and deformed, were thrown in jail or drowned in the mill-pond because somebody accused them of witchcraft. If measles broke out in a pig-pen, or if a cow ceased to give milk, or if the grain was mildewed, suspicion might fall on a helpless widow. If the game-keeper shot a black hare, and an old woman was found dead on the same day, that was proof positive that the poor old woman had been a witch capable of assuming brute form. These stories have been told and re-told, written and re-written, until everybody knows something about our benighted ancestors, and their ill treatment of the unfortunate witches.

But, like all questions, the witchcraft question has two sides. There is nothing on earth, to be sure, nobler and more saintly than a good old woman; but a bad old woman is worse than the lowest specimen of manhood. A bad old man sinks into lazy, drunken, profane weakness; a bad old woman grows sharper, more crafty, more cruel with age. There were such women in mediæval England and in early New England, and they gained many a sixpence by frightening the credulous. A timid farmer would send a fat hen to a witch for fear that she would look with an evil eye on his children. The fisherman gave her a share of his best catch because if he did not she might raise a tempest and wreck his boat. Unless the hunter gave her some meat the witch threatened to mutter some charm that would paralyze his muscles or balk his aim. Sometimes years would pass, a whole community submitting to the witch as modern cowards submit to the blackmailer. Then there would be a burst of mob violence and a number of witches would be hanged, the innocent suffering with the guilty. Then revenge would go to sleep, superstition would resume control, and the next witch profited for a time. Witchcraft was always hazardous, but sometimes it was very profitable.

The pathetic story of the innocent victims has been told unnumbered times. Mrs. Gaskell's beautiful little tale of "Lois the Witch," and Whittier's poem of "Mabel Martin, or The Witch's Daughter," have made sensitive readers cry. Unless one has a love for the curious and a strong relish for the morbid, he cannot understand how much suffering the witches caused others. The school histories tell what the witches endured, but do not tell what they caused others to endure.

PUT A SEAL upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Professor Drummond.

A Pan-Anglican Missionary Congress in Connection with the Next Lambeth Conference.*

BY THE RT. REV. H. H. MONTGOMERY, D.D., *Secretary of the S. P. G.*

IT HAS become a commonplace that England has come into her Empire in a fit of absent-mindedness—and also that many of her lost opportunities are to be credited to the same lack of thought or vision. Individuals and private companies, despised at first, have won for her great glory. In a measure this is true of the Church also. Yet God's blessing has not failed us. At the same time we have had our hours of thought over the "might have beens." And as the ages pass and the ends of the earth have become visible, and men in all professions learn "to think in continents," the Church of God must make full use of the extended vision of our time. There is no reason why we should not more beneficently and powerfully, as one Body, and with due foresight, use the opportunities and methods God has given us; it is the age of the telescope, not merely of unaided human eyesight. A whole land of promise is spread out now for those who ascend the mount.

Such thoughts are stirring in the hearts of thousands; and it has occurred to me that the time may have come when an opportunity may well be offered to the Church at large—to many a burning spirit—to survey our responsibilities from the largest point of view—to sketch lines of development—to emphasize the leading factors, and thus to urge ourselves to action; and, further, to do this at some striking moment which may appeal to the imagination of our own people and become all the more fruitful in consequence.

The question then is—How can we, in these days of countless Congresses, arrest the attention of the Anglican world effectively? How may we obtain the aid not only of individuals, but of the collective opinion of Missions, Provinces, and Primacies?

The method that occurs to me as the most likely to succeed is to combine at one time two or more great occasions. Intensity is needed in these days as well as unity of action.

Nothing less potent than the interest which attaches to the Lambeth Conference will, I think, answer our purpose. Only that magnet would attract to this proposed venture all the power of the Anglican Communion. Bring that Conference and this Congress together. Focus the attention of the whole Church upon the two on one supreme occasion. Let it be our aim, in fact, to collect together a body of men, after long preparation, who shall come in some sense as delegates and spokesmen of the Church to survey the world problems that are before the Church, at a London Congress to be held before the Lambeth Conference.

Such action would, I believe, touch the imagination of the Anglican Church to its remotest confines.

With regard to the lines of such a Congress, it is obvious that the gathering would be for suggestion and discussion, but not for the passing of resolutions. These last come not so much within the sphere of a public Congress open to all as of the unofficial Cabinet Council of the Church held behind closed doors by the Bishops of the Church: though this body, too, has well-defined limits to its power. Again, there would be no fear of forcing the hands of the Bishops by this course; for, first, no man can study widely without becoming correspondingly humble, and, secondly, because it is one thing to dream of the future, and quite another thing to judge of present possibilities—one thing to build castles in the air, and another to determine how much of the foundation may be put in at once.

Let me sketch out details as they present themselves to me, remembering that they are but first thoughts, and are sure to suffer from poverty of conception.

The Board of Missions, desiring to bring all Churchmen together and to help to instruct the Church in her duty to God and man, longing with a great desire to evangelize the whole world and to strengthen that sound and pure portion of Christ's Holy Catholic Church, established and reformed, in these dominions, addresses letters to all Bishops and Dioceses in 1903, asking them respectfully whether they will coöperate in such a Congress. It is not to do the work of the Lambeth Conference, but to precede it: to elicit the hopes and dreams of

the rank and file of the Church as much as of any, believing that there is many a thinker and prayerful person who may flash out a great thought, to become in time a great fact for our Blessed Master's glory. We ask them to bring the subject before their Synods and to put it into their Church papers; to face the world problems, and to give the Church a noble conception of her duty. It is not merely a Missionary Conference, though it is that as well. It embraces every continent, taking them in order on five succeeding days.

Europe, Asia, Africa, America, Australasia. What is lacking in the full conception of our duties in each? What could we do, under the guidance of God, to fill up some blank by united action? Are there certain supreme necessities which we could face as one united Church and lift at once into power and life?

All Synods, Provinces, Missions, and Primacies might be asked to suggest under the head of each continent what they note as the great duties, and send them here together with a notification that they consent to the movement. These answers would reach us all through 1903 and 1904, after the meetings at various times of the year of the Synods and Assemblies.

In 1905 a second message could be despatched by the Board of Missions to all parts of the earth embodying the first conceptions of Churchmen—focussing them for all—and accompanied with a request that they might be again handled in the light of fuller knowledge. I believe such action would immensely extend knowledge and deepen the interest in the work of the Church, both Missionary, Pastoral, and Educational: and, of course, the work and aims of other great Christian bodies could be taken into account. A re-discussion of these problems in all parts of the world, in the Parliaments of the Church, and (through publications) in the corners of the earth, would deepen our spiritual consciousness and widen our sense of duty. The results would come back to the Board of Missions in 1905 and 1906. Meanwhile it would have been gradually becoming clear to us all that a great opportunity was at hand, and our somewhat inert and unimaginative race would awake and become interested; and even if the movement was stayed at this point, a real impetus would have been given through such discussions, especially as they would have been preceded by the study of books.

All who have had anything to do with combined movements know that there is first a cold-water stage to pass through; after that there follows a time of awakening interest, and a growing belief that it is worth joining the movement. By 1906, not before, I believe it would be possible to enlarge the vision of the whole Church by preliminary steps such as I have indicated and to rouse interest. Then in 1907 would come the great gathering.

I suggest (merely as part of the dream) that there should be no ordinary Church Congress in England held that year in the autumn; that the best hall or halls be taken for a week; that the main idea should be: "What is the duty of the whole Church as one Body in Europe, Asia, Africa, America, and Australasia?" and further: "Is there any one common step which should be taken by all?"

It also seems to me that before the meeting of this open Congress there should be plans laid for deepening our spiritual life, and devotional days arranged in many places; and after the Congress there might be a service at St. Paul's, at which an offering should be made for the work most needed in all the world for Christ's sake, irrespective of all party feeling—an offering brought from all parts of the earth after careful preparation, a contribution to the common Christian work of all of us. Half a million so given at one service would enable the Church to do something definite, which to us all would seem to be of supreme value. Who should allocate this money?

Again I dream. It seems to me that we ought to present the fruits of our thought, and the offering also, to the Bishops at the door of the Lambeth Conference, asking them to consider the first and apportion the second in the best interests of all—not to be bound to divide it among all bodies, but, if they thought fit, to strengthen or create some one weapon for use in our Holy War. At the same time, it ought to be in the power

* Forwarded officially by the Hon. Secretaries of the United Boards of Missions of the Provinces of Canterbury and York, to the American Bishops, with a request for their judgment concerning the matter.

of any to ear-mark any contribution for any Church purpose whatsoever or for any Society without distinction.

An open Congress preceded by prayer, concluded with a great service, including a great offering, and followed by the Lambeth Conference, ought to attract the prayers, aspirations, and aid of the Church of England and all her daughters, that in the strength of united action they may repair errors and enthroned our Lord more firmly both at home and abroad.

It is indeed possible that such a programme may even deepen the sense of the importance of the Lambeth Conference, and bring to our counsels one or two Bishops who might otherwise think it their duty to be absent, yet whose aid the Church might specially need. How much the idea might grow and expand is hidden from my own eyes. But it has seemed to me that by the intensity of such effort, and with a growing sense of unity as brethren, we might take one step forward and thank God for it for ever afterwards; but in what continent, whether in the Mother-land or in some more distant region, such a step might be taken, I cannot tell. Lastly, it seems to me that a great responsibility will fall upon our publishing Church Societies to aid us in this scheme by stimulating thought. It must, I think, set our presses to work and elicit a literature of its own.

I have delivered myself; perhaps it will be nothing but a dream. But it seems to me that every Church Society would benefit, and the Anglican Church might take up a new position. It is also the very work for which the Board of Missions is fitted, although I am aware that the scope of my dream includes more than missionary work in the ordinary sense. But I see no reason why the word should not be stretched to include all that the Church of God is called to do anywhere. Unquestionably, if the Board will take up this scheme, its officers will not have to complain of idleness. Let us open our mouth wide that God may fill it.

I have sketched a programme, but I would point out that no detail in it is essential to the scheme—at present it is a dream. Friends have suggested to me that the geographical division for purposes of discussion may not be the best, but would mean overlapping of subjects. It is possible that a division into subjects might be more practicable. At the same time there is something singularly attractive in considering a continent as a whole; and I believe something would also be lost if the geographical division were put on one side.

Two more points:—

I. All great suggested movements depend upon a few determined persons who have made up their minds to succeed. Councils of war do not fight; but such councils have their place. I trust the Council of the Board of Missions will at least find a few determined persons, and, having given them their blessing, send them out to succeed or fail.

I anticipate no difficulty in getting the work done.

II. In a small way the proposed scheme of a Congress with large meetings and a large offering, and preceding a still more important gathering, has been successfully carried out by the Church in Australia two years ago, and has left a permanent mark on that Church, I believe, both in the immediate result and also in a heightened conviction as to the possibilities of combined action. Many more things are considered possible now in that continent than they were thought to be before those meetings.

The offering then made (nearly £10,000) was a real addition to the Mission Funds of the Church, inasmuch as the normal Mission Fund of that year was larger than in the previous year, exclusive of the offering of £9,960.

No such offering would have been possible had it not been set forth from the first that anyone might ear-mark any sum for any Mission purpose within the Church, and that such wishes would be respected.

Such liberality of sentiment seemed to thousands to be too good to be true; and hundreds repeatedly asked whether it could be true. A very large sum, however, was freely given without any personal conditions.

The Australian scheme required two years to carry out. The time was not too long. A world-wide scheme would take five years, in my opinion.

In order to save time and to give opportunity for the study of the question, I have thought it best to print this statement as embodying what I have ventured to bring before the combined Boards of Missions. H. H. MONTGOMERY (*Bishop*.)

Postscript.—In my allusion to “the striking of the imag-

ination” I have not in any sense referred to the outside public, as though it were a kind of advertisement. I have been thinking solely of our own imaginations and the awakening of our own interest in connection with our duties.

CHINESE INCIDENTS.

ANOTHER incident of a more amusing character which recently happened at Ping Yin I must narrate, as it illustrates still further the absolute power—even to the obliterating of the distinction between right and wrong—which is now tacitly assigned to the foreign missionaries and their converts in this unhappy Empire. A band of strolling actors (in China as in other lands a disreputable class), whilst on their way to the city of Ping Yin—where, as is well known, one of our stations is situated—came across a number of pigs with their young feeding in a certain field remote from any houses, which pigs were in the charge of only one small boy. The sight of a young pig is always a joy to a Chinese, that particular animal occupying the same place in his gastronomic affections as roast beef does in that of the average Englishman. Wherefore, the predatory instincts of the wandering disciples of Thespis being excited, and there being no other obstacle in the way than the juvenile aforesaid, they ‘annexed’ one of the young pigs and bore it off in triumph. Naturally the small boy raised objections to this flagrant violation of the rights of property, and followed the strolling players a considerable distance protesting. On reaching the ferry across the Yellow River, and when about two miles from Ping Yin, the thieves determined to be rid of the undesirable owner of the pig and his complaint, so they played what they evidently regarded as a ‘trump card,’ and delivered themselves of the following staggering pronouncement: ‘Look here, boy, you need not follow us like this; we belong to the mission at Ping Yin, and we want this young pig to feed our school-children there!’ Hearing these words the boy departed, much wondering what manner of people these Christians could be. But on arriving at home and informing his father of the raid and the men’s story, that practical man repaired with all speed to our mission station at Ping Yin to enquire whether these things were so. Fortunately I had that very day arrived there from Tai An Fu, and hearing the man’s story I went to see the city mandarin, and played the ‘odd trick,’ which resulted in the enterprising pig stealers being apprehended and afterwards made to stand outside the mission premises and declare to all and sundry the nature of their offense, proclaiming that they had falsely used our Church’s name to achieve their nefarious ends. They had, however, already regaled themselves with the succulent porker, but they had to refund the cost of it to the owner, in addition to the public exposure, so that in the end their ingenious scheme for raising a meal was not an unqualified success. ‘He laughs best who laughs last.’ I forgot to thank them for the honor of mentioning our Church’s name, which however is not a very serious omission.

“A further amusing incident transpired later at Tai An Fu. A certain man with his wife brought their child (who had a disease of the eyes), to our Dispensary to see the doctor and obtain medicine and advice. The party had come some thirty miles for this purpose, having traveled on one of the ordinary Chinese wheel-barrows. Arriving at our gate, they left the barrow outside on the street and entered the compound, leaving a sum of money on the barrow—a careless thing to do. After having entered, the carelessness of their action occurred to them, and immediately returning to the barrow for the money, they found it gone, of course. Then ensued a wailing and wringing of hands; for the loss of money to a Chinese, however small a sum it may be, is a very serious matter. However, recourse to the all-potent foreign missionary was suggested, and in due season the matter was laid before me. But how was I, in a city of many thousands of Chinese (Chinese, be it noted; for every Chinese is an inveterate kleptomaniac, to put it euphemistically); how was I to recover the stolen money? But means were forthcoming in the person of my ever-faithful Chinese assistant, a Christian, who blandly suggested my sending in for the chief of the local guild of thieves and informing him of the theft! This was a strange method to adopt indeed, but is not explained by the familiar saying, ‘Set a thief to catch a thief,’ which the inexperienced reader will doubtless quote me; for in this case the man to be employed was not one who previously had been a thief and had afterwards ‘gone back on his friends,’ but he was the recognized head of the ‘honorable’ guild of thieves, vagabonds, and ruffians, which exists in every Chinese city. ‘But,’ I objected, ‘it may not be a member of the guild (i.e., a professional thief) who has stolen the money, but an

ordinary man passing on the street.' 'Oh! no,' was the reply, 'the ordinary man dare not do that, as he would get into serious trouble with the honorable members of the guild of thieves, whose legitimate calling (*sic*) he was thus encroaching upon!' Moreover, I was informed that if another thief entered this city from a distant region, he had to report himself to the guild established here. All these things being so, it seemed that the recovery of the stolen money was already accomplished; so I sent out for the chief of the gang, summoning him here, and hastening his arrival with the dreadful threat of calling in the aid of the city mandarin, if he did not quickly return the money. Incredible as it seems, in a very short time the head thief appeared at our respectable residence, and, still more incredible, bearing the stolen money with him, with apologies for having put us to this trouble, etc., etc. The money was duly returned to the sorrowing owners, and they returned to their home with joy, the father having first tendered the triple 'kowtow' before me in his gratitude."—REV. FREDERICK JONES, in *St. Augustine's College Occasional Papers*.

A DIPLOMAT'S VIEW OF CHURCH MISSIONS IN JAPAN

FROM THE ADDRESS OF THE HON. STEWART L. WOODFORD, SOMETIME UNITED STATES MINISTER TO SPAIN, AT THE MISSIONARY COUNCIL.

LET me say two things at the start—I am not a member of your Church, and so I appreciate the more the marked courtesy and generosity of your invitation to address you. The acceptance of such an invitation is a duty. Nor am I specially acquainted with missionary work. I had never given to it any close attention until the last spring and summer which I spent in Japan. When there, I was struck by the marvelous development of the country along European lines, and, although pleasure and rest were my purpose in going to Japan, I became so interested in what I saw that I tried to look into the institutions and conditions of the country and to study them as carefully as I could. My letters of introduction brought me into close and pleasant contact with the official classes, and gave me quite good opportunities of seeing and knowing Japan from the inside.

In the first place, the relation between the English and the American Episcopal Churches in Japan is a great object lesson to the people. There has been a remarkable acceptance by your clergy of local conditions. The field has been divided and shared very intelligently by the different English and American Dioceses. There seems to have been no friction, no antagonism, no overlapping, and therefore little waste of effort and means. The Japanese have a strong sense of discipline and order, and you have appealed effectively to them by accepting discipline and order for yourselves.

Secondly: you have appealed strongly to the tremendous patriotism of the Japanese. You are there not as a branch of the Anglican or the American Episcopal Churches, but as the "Holy Catholic Church in Japan," strictly national in organization and in spirit. This is a very great thing in your favor. Wherever the Romanists go, they establish churches whose spiritual allegiance is to Rome, and every Japanese statesman is naturally jealous of such an establishment, fearing that a power is being built up in Japan which may owe temporal allegiance to something outside of Japan. So in less measure is it with the Greek Church. But you in all your work appeal to the national and patriotic spirit of the Japanese. There is no country under the sun where earnest and true patriotism is stronger than in Japan.—*Spirit of Missions*.

THE WORK OF THE INDIAN MISSIONARY.

IN THE working out of the Indian problem of to-day, perhaps no influence is more potent than that of the native missionary. The transition period of this race is the most critical in Indian history, but it is in this period that the most effective work for the salvation of this people has been accomplished, through the coöperation of the government-school pupil and the native missionary. But the latter is the factor by which the race is working out its own salvation. And this is worth noting because it is claimed that no race which has not worked out its own salvation has ever amounted to anything. We think we are justified in saying that without the missionary's aid the government would still have to maintain in the Indian country, at great expense, large military forces for the control of the red man.

The most visible results of missionary work among these people are in their relations to one another. The Winchester rifle, once the arbitrator of disputes, is laid aside that justice may be rendered in a civilized manner. The relations of the whites and Indians near the reservation borders, too, are more friendly. Thefts and drunkenness are less frequent. In domestic life the marriage vow is held more sacred, and grandparents are treated with more respect. Cleanliness and cheerfulness are now characteristic of many homes. These results have been brought about by the schools, and not only the children, but the parents as well, take pride in furnishing comfortably their humble cabins and in adorning the walls with bright pictures.—*Southern Workman*.

THE DEATH OF CUSTER.

AN INTERVIEW WITH THE REV. PHILIP J. DELORIA (INDIAN DEACON) IN PHILADELPHIA *American*.

HERE have been many tales purporting to come from Sioux Indians about the manner in which General Custer met his death, but I am convinced that everything I have read on the subject up to date is false. The reports were either the vaporings of boastful warriors or the writers of them were not averse to shading the truth for the sake of a good story.

"The world in general knows only that Custer was found dead among the bodies of his soldiers who made the last stand. I have seen various explanations of why the General was not scalped like the rest, but those, too, were all wrong. It was not because of any superstitious awe of him among the Indians, but because he had clipped his long hair the day before the battle, and no Sioux would have taken such a scalp, even though he had recognized the leader.

"I have talked often to Sitting Bull and Rain-in-the-Face about the battle, but neither of them recalls having seen General Custer during the conflict. This is probably due to the fact that his long, wavy locks—the General's most distinguishing feature—were gone. I doubt very much if any one of the 5,000 Sioux engaged in the fight at the Little Big Horn recognized Custer before or after he was killed, and that is the reason his fate has been shrouded in such mystery.

"It was only a year ago that I learned the true story. I had been the means of converting a stoical old warrior, named Appearing Elk. Unlike most Indian braves, he was not much given to boasting of his exploits, but he was one of the most valiant of the tribe, and I knew that he had taken many scalps.

"Appearing Elk became a fervent Christian, and one day, after he had been baptized and taken into the Church, I asked him to tell me of his experiences in the battle of the Little Big Horn. Every Sioux wants to know who killed Custer, and, of course, that was one of my first questions.

"I was surprised when the old man replied:

"I did."

"I felt pretty sure that Appearing Elk told the truth, but I drew his story from him in detail, and this is what he said:

"We had surrounded the last cluster of soldiers, when my pony was shot from under me. When I got on my feet again I discovered that I myself was wounded. The noise and confusion and dust was so great that it was impossible to see anything.

"Suddenly a man in blue loomed up in front of me. I knew that he was a chief, but I did not know who he was. He was swaying like a drunken man from exhaustion and loss of blood from many bullet and arrow wounds. Being anxious for the first feather (the first feather is the honor accorded to a Sioux who first strikes a conspicuous enemy), I felled him with my tomahawk, and then sat on his body to be sure that I should not be robbed of my rights.

"In order to make doubly sure, I took the revolver from the holster of the dead man and stuck it in my belt.

"When there were no more soldiers left alive the noise ceased and the dust lifted. I got my first feather, because I was still sitting on the body. I didn't scalp the man because his head was shaved and I was ashamed to take a piece of skin."

"I know positively," continued Mr. Deloria, "that the revolver taken by Appearing Elk was subsequently identified as Custer's, and, so far as I have been able to learn from my people and from what I have read in your books, he was the only man in the command who had his head shaved."

Appearing Elk died last spring, and the Rev. Mr. Deloria was the only man living at the time who knew his story.

Literary

Missionary Literature.

Missionary Principles and Practice. A Discussion of Christian Missions and of some Criticisms Upon Them. By Robert E. Speer. Chicago: Fleming H. Revell Co.

This is a great book: great in that it treats with splendid insight and directness, and also with splendid enthusiasm, the fundamental questions of mission work. It should be in the hands of every one interested in Missions; and if it could be gotten into the hands of the uninterested, the number of the uninterested and the indifferent would rapidly decrease.

We can give some idea of the scope of the work by stating its general divisions; but that will fail to convey any notion of the spiritual insight and eloquence which mark almost every page. There are four parts: I., General Principles Stated; II., General Principles Applied; III., Need and Results; IV., Privilege and Duty. Some of the chapters have been printed elsewhere, many are new.

It is hard to particularize where all is so admirable. Nowhere have we seen the motives of Christian missions stated more convincingly—the primary motive to make Christ known, disentangled from all secondary and accidental considerations. It is useless to try to interest people in Missions only because they improve heathen society. Admissible, too, is the chapter on the Science of Missions—the need of determining real principles of work, and the waste of not learning by experience. Such a chapter as “The Evangelization of the World” is a real inspiration. We should like to quote largely, if there were space at command, but must content ourselves with urging our readers to get the book, with a certainty that they will not be disappointed.

Old Time Student Volunteers. My Memories of Missionaries. By H. Clay Trumbull. Chicago: Fleming H. Revell Co., 1902.

Dr. Trumbull gives us in this volume impressions of nearly forty of the older groups of Protestant missionaries sent from America to the foreign field. It makes one feel how very recent foreign mission work is, when we learn that the author remembers such pioneers as Nott and Judson. The sketch in each case is very brief. To read them is like turning over a collection of photographs with some one standing at one's side making telling comments and giving pithy explanations. One could desire no better guide to such a portrait gallery than Dr. Trumbull.

East of the Barrier; or, Side Lights on the Manchuria Mission. By the Rev. J. Miller Graham. Chicago: Fleming H. Revell Co., 1902.

An impression one gains from Mr. Graham's very interesting book is that of the large measure of visible success which is attending work in China. The mission with which we are here concerned increased from 5,788 members in 1895 to 19,646 in 1899. The Boxer trouble of course checked the growth, but one would think only temporarily. Future growth, Mr. Graham holds, depends upon the training of a native ministry. The native clergy are “the real makers of converts. For every convert the foreigner makes, they will bring in a hundred.” The concluding chapters on the Boxer rising and its results are very interesting. There are still people who will lay the trouble at the door of the missionaries; but there is something grotesquely humorous in the lectures delivered to missionaries by politicians who have been winning trade concessions from China—by the men who are responsible for the occupation of Shantung, Port Arthur, and Wei-hai-wei.

Topsy-Turvy Land. Arabia Pictured for Children. By Samuel M. Zwemer and Amy E. Zwemer. Chicago: Fleming H. Revell Co.

The authors of this volume have done for Arabia what one could wish were done for other countries in the mission field; i.e., produced a book which brings vividly before us, and in such shape as to attract a child, the country and its inhabitants. Arabia lends itself admirably to picturesque treatment; its manners and customs are remote from any experience of an American child; the title hit upon, *Topsy-Turvy Land*, well characterizes it. The pictures and letterpress fit together and combine to produce an excellent book for juniors.

Soo Thah. A Tale of the Making of the Karen Nation. By Alonzo Bunker, D.D. Introduction by Henry C. Mable, D.D. Chicago: Fleming H. Revell Co.

Dr. Bunker has chosen to throw his narrative of the conversion of the Karens of Burma into the form of a life of one of their number. We are assured, however, that all the events narrated are

strictly true. It is a wonderful story. These Karens were prepared for the reception of the Gospel by the possession of national traditions which were identical in substance with the first chapters of Genesis, and were looking for the Advent of a Deliverer. Christianity was just what they were expecting, and they have received it in great numbers. The story as told here, lacks the exciting features of most work among the heathen, but it is none the less delightful. One wishes Americans were as easy to convert as Karens.

The Cross of Christ in Bôlo-Land. By the Rev. John Marvin Dean. Chicago: Fleming H. Revell Co., 1902.

Mr. Dean went to the Philippine Islands in 1899 as Army Secretary of the Y. M. C. A. His work was therefore chiefly among the soldiers, and he has a good deal to tell that is interesting about it. He also has a good deal to say about the Roman Church. He regards the transfer of the islands to the United States as especially interesting because Protestantism now has the opportunity hitherto lacking, of attacking Roman Catholicism without danger of State interference. Mr. Dean has drawn a very dark picture of the Roman clergy, but he seems to have found them personally very courteous to him. After being entertained by one of them, he writes: “I had the unusual sight of a padre without his gown, and it is surprising how much holiness a ‘father’ owes to his robe; without it the only thing remaining to remind you of his superior sanctity is the little bald spot on his head, and imagination can easily attribute that to other causes than the wear and tear of carrying a halo.”

There are certain things a gentleman does not do, but Mr. Dean seems not to have learned some of them.

Village Work in India. Pen Pictures from a Missionary's Experience. By Norman Russell. Chicago: Fleming H. Revell Co., 1902.

Mr. Russell's book leaves in the mind a very vivid impression of one kind of Indian mission work—its difficulties, its failures, and its successes. He has to tell us of the work of itineration among India villages, and does so in a series of sketches which bring the nature of the work before us in a most interesting narrative, and at the same time gives one a keen realization of Indian life. He makes one understand the immense social difficulties which confront the Hindoo should he accept the Gospel—difficulties so great that they must pretty thoroughly test the sincerity of the convert. He also brings out the way in which Christianity is profoundly influencing the whole thought and life of India, so that the effect of Missions is far greater than anything which can be estimated in tables of results.

The Church's Burden. The Reinecker Lectures for 1902. By the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas. New York: Edwin S. Gorham, 1902.

These lectures were delivered last February before the Theological Seminary of Virginia. They are three in number, treating of 1, The Missionary Idea; 2, Some Hindrances in the Way of Its Realization; 3, Some Reasons for My Belief in Its Ultimate Triumph. The form is forcible and a convincing presentation of the subject. Particularly to be commended are the remarks on race prejudice, in the second lecture.

Miscellaneous.

The Reformer. By Charles M. Sheldon. Chicago: Advance Publishing Co. Price, \$1.50.

Mr. Sheldon treats of the degradation of the poor in one of our large cities, brought on by the greed and selfishness of the owners of tenements. His descriptions of the surroundings of Hope House Settlement are true to life and unfortunately the cause is, as he states, to a great extent the boss rule such as practised by Tommy Randall in this book.

The Reformer, John Gordon, is the son of a leading citizen who is the owner of a tenement, and who turns away in anger from the pleadings of his son on behalf of the oppressed tenants. There is a good deal to admire in the character of John Gordon, and while he is too sweeping in his denunciations, his work is that of just such men and women as are to be found in Settlement Homes in New York and Chicago.

The Reformer places its author in the ranks of those who do much good with little sensationalism in writing on social problems for the improvement of the homes and conditions of the poor.

The Book of Weddings. A complete manual of good form in all matters connected with the marriage ceremony. By Mrs. Burton Kingsland, author of *Etiquette for All Occasions*. Illustrated. New York: Doubleday, Page & Co. Price, \$1.20 net.

This volume is supposed to give information pertaining to every phase of the art of getting married, and the supposition is that as a handbook it will convey information as to every detail of the function and social festivities which are common to the occasion. We should suppose it would be very useful to those who are addicted to the habit.

THE subscribers to the late Dr. Gold's forthcoming book on *Sacrificial Worship* are notified that the book is in the hands of Messrs. Longmans, Green & Co. and will be published shortly.

Papers For Lay Workers.

BY MARY J. SHEPPERSON.

THE BIBLE IN THE HOME.

BY MARY JOHNSON SHEPPERSON.

WHAT a responsibility is ours as S. S. teachers! The child's Bible training in many cases, lies almost entirely with us.

In my class of eight girls, last year, ages about twelve to fifteen, three had Bibles from their homes; one borrowed a big, ungainly volume; one had a Bible given as a prize in Sunday School. The print was very fine. It was the only Bible save the family Bible in the home. This last was forbidden property. The girls came from wealthy homes. All seemed anxious to learn, with but one exception. This child, however, improved much. "I would often go to church," she said, "if mother went."

The Bibles in many of our schools are so torn, and also so dirty as to be both impracticable and unhealthy for use. Often, too, there are too few Bibles.

In one of our private schools here in Brooklyn, numbering about seven hundred pupils, a class in rhetoric was questioned on the Bible with strange results. A quotation assigned was marked from Romans. When a pupil was called upon for this same quotation under the question: "What quotation from St. Paul is found in your lesson?" she replied that his name was not even mentioned!

I have found Saul of Tarsus and King Saul, also Joseph of Old Testament fame and St. Joseph, much confused. The latter was famous for his coat of many colors! As to the former, interest was shown as to whether he was king before or after his conversion! Such mistakes, however, do show some knowledge, even if confused.

"Abel offered unto the Lord the best that he had—a fat little lamb," was one interesting statement. I wondered why the girl thought it fat; the context will show her probable reason.

Now that the Bible has been shut out of our public schools and even institutions, the need of pressing home the use of the Bible in private is the more important.

I was once asked to address an orphanage on Japan. I had supposed it was understood that my talk was to be on mission work. Instead, I was told just before I began that the lecture must not be of a religious character. I accordingly devoted myself to customs, etc., ending with the remark that as idols were worshipped in Japan, the children should pray that the people might soon know Jesus.

"If any member of the school board had happened to inspect the school, when you said that about prayer," said the teacher, "I might have lost my position; or the orphanage its appropriation from the city. Such a remark would be considered as influencing the child religiously. All teachers sign a paper promising to leave the child perfectly free."

No wonder that this "freedom" is filling our prisons, so that the claim is made that the prison labor interferes with trade!

What is the result? In many cases insanity follows the enforced idleness.

One of our leading papers has lately published a letter by Mrs. Cady Stanton, endorsing this prohibition of the Bible. On what grounds? Because it teaches disrespect to women! What nonsense! As though the tender Saviour whose last thought was for His mother, could ever have authorized any such teaching! Study His interviews with women. True, the "new" woman is not found in the Bible; more's the pity that she is found in the world.

Years ago some little reward was offered in Sunday Schools for Bible verses learned by heart. Such a remembrance is very precious to the child. In later years, some verses learned may comfort or save from sin. "Thy Word have I hid in mine heart, that I might not sin against Thee," was a verse one of my first rectors often quoted. I was a wee girl, but I think it first led me to memorize Scripture. We recite Catechism so often, why do we not learn in concert some of the Psalms?

Glengarry School Days

BY RALPH CONNOR.

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER XVIII.

THE FINAL ROUND.

AFTER the New Year the school filled up with big boys, some of whom had returned with the idea of joining the preparatory class for college, which the minister had persuaded John Craven to organize.

Shinny, however, became the absorbing interest for all the boys, both big and little. This interest was intensified by the rumors that came up from the Front, for it was noised through the Twentieth section that Dan Munro, whose father was a cousin of Archie Munro, the former teacher, had come from Marrintown and taken charge of the Front school, and that, being used to the ice game, and being full of tricks and swift as a bird, he was an exceedingly dangerous man. More than that, he was training his team with his own tricks, and had got back to school some of the old players, among whom were no less renowned personages than Hec Ross and Jimmie "Ben." Jimmie Ben, to-wit, James, son of Benjamin McEwen, was more famed for his prowess as fighter than for his knowledge of the game of shinny, but every one who saw him play said he was a "terror." Further, it was rumored that there was a chance of them getting for goal Farquhar McRae, "Little Farquhar," or "Farquhar Bhag" (pronounced "vaick"), as he was euphoniously called who presumably had once been little, but could no longer claim to be so, seeing that he was six feet, and weighed two hundred pounds.

It behooved the Twentieth team, therefore, to bestir themselves with all diligence, and in this matter Hughie gave no rest either to himself or to any one less likely to be of use in perfecting his team. For Hughie had been unanimously chosen captain, in spite of his protests that the master or one of the big boys should hold that place. But none of the big boys knew the new game as perfectly as Hughie, and the master had absolutely refused, saying, "You beat them once, Hughie, and you can do it again." And as the days and weeks went on, Hughie fully justified the team's choice of him as captain. He developed a genius for organization, a sureness of judgment, and a tact in management, as well as a skill and speed in play, that won the confidence of every member of his team. He set himself resolutely to banish any remaining relics of the ancient style of play. In the old game every one rushed to hit the ball without regard to direction or distance, and the consequence was, that from end to end of the field a mob of yelling, stick-waving players more or less aimlessly followed in the wake of the ball. But Hughie and the master changed all that, forced the men to play in their positions, training them never to drive wildly forward, but to pass to a man, and to keep their clubs down and their mouths shut.

The striking characteristic of Hughie's own playing was a certain fierceness, amounting almost to fury, so that when he was in the attack he played for every ounce there was in him. His chief weakness lay in his tempestuous temper, which he found difficult to command, but as he worked his men from day to day, and week to week, the responsibility of his position and the magnitude of the issues at stake helped him to a self-control quite remarkable in him.

As the fateful day drew near, the whole section was stirred with an intense interest and excitement, in which even the grave and solemn elders shared, and to a greater degree, the minister and his wife.

At length the day, as all days great and small, actually arrived. A big crowd awaited the appearance of "the folks from the Front." They were expected about two, but it was not till half-past that there was heard in the distance the sound of the bagpipes.

"Here they are! That's Alan the cooper's pipes," was the cry, and before long, sure enough, there appeared Alphonse le Roque driving his French-Canadian team, the joy and pride of his heart, for Alphonse was a born horse-trainer, and had taught his French-Canadians many extraordinary tricks. On

the dead gallop he approached the crowd till within a few yards, when, at a sudden command, they threw themselves upon their haunches, and came almost to a standstill. With a crack of his long whip Alphonse gave the command, "Deesplay yousef!" At once his stout little team began to toss their beautiful heads, and broke into a series of prancing curves that would not have shamed a pair of greyhounds. Then, as they drew up to the stopping-point, he gathered up his lines, and with another crack of his whip, cried, "Salute ze ladies!" when, with true equine courtesy they rose upon their hind legs and gracefully pawed the empty air. Finally, after depositing his load amid the admiring exclamations of the crowd, he touched their tails with the point of his whip, gave a sudden "Whish!" and like hounds from the leash his horses sprang off at full gallop.

One after another the teams from the Front swung round and emptied their loads.

"Man! what a crowd!" said Hughie to Don. "There must be a hundred at least."

"Yes, and there's Hec Ross and Jimmie Ben," said Don, "and sure enough, Fraquhar Bhag. We'll be catching it to-day, whatever," continued Don, cheerfully.

"Pshaw! we licked as big men before. It isn't size," said Hughie, with far more confidence than he felt.

It was half an hour before the players were ready to begin. The rules of the game were few and simple. The play was to be one hour each way, with a quarter of an hour rest between. There was to be no tripping, no hitting on the shins when the ball was out of the scrimmage, and all disputes were to be settled by the umpire, who on this occasion was the master of the Sixteenth school.

"He's no good," grumbled Hughie to his mother, who was even more excited than her boy himself. "He can't play himself, and he's too easy scared."

"Never mind," said his mother, brightly; "perhaps he won't have much to do."

"Much to do! Well, there's Jimmie Ben, and he's an awful fighter, but I'm not going to let him frighten me," said Hughie, savagely; "and there's Dan Munro, too, they say he's a terror, and Hec Ross. Of course we've got just as good men, but they won't fight. Why, Johnnie 'Big Duncan' and Don, there, are as good as any of them, but they won't fight."

The mother smiled a little.

"What a pity! But why should they fight? Fighting is not shinny."

"No, that's what the master says. And he's right enough, too, but it's awful hard when a fellow doesn't play fair, when he trips you up or clubs you on the shins when you're not near the ball. You feel like hitting him back."

"Yes, but that's the very time to show self-control."

"I know. And that's what the master says."

"Of course it is," went on his mother. "That's what the game is for, to teach the boys to command their tempers. You remember 'he that ruleth his spirit is better than he that taketh a city.'"

"O, it's all right," said Hughie, "and easy enough to talk about."

"What's easy enough to talk about?" asked the master, coming up.

"Taking a city," said Mrs. Murray, smiling at him.

The master looked puzzled.

"Mother means," said Hughie, "keeping one's temper in shinny. But I'm telling her it's pretty hard when a fellow clubs you on the shins when you're away from the ball."

"Yes, of course it's hard," said the master, "but it's better than being a cad," which brought a quick flush to Hughie's face, but helped him more than anything else to keep himself in hand that day.

"Can't understand a man," said the master, "who goes into a game and then quits it to fight. If it's fighting, why fight, but if it's shinny, play the game. Big team against us, eh, captain?" he continued, looking at the Front men, who were taking a preliminary spin upon the ice, "and pretty swift, too."

"If they play fair, I don't mind," said Hughie. "I'm not afraid of them; but if they get slugging—"

"Well, if they get slugging," said the master, "we'll play the game and win, sure."

"Well, it's time to begin," said Hughie, and with a good-bye to his mother he turned away.

"Remember, take a city," she called out after him.

"All right, muzzie, I'll remember."

In a few moments the teams were in a position opposite each other. The team from the Front made a formidable show

in weight and muscle. At the right of the forward line stood the redoubtable Dan Munro, the stocky, tricky, fierce captain of the Front team, and with him three rather small boys in red shirts. The defense consisted of Hec Ross, the much-famed and much-feared Jimmie Ben, while in goal, sure enough, stood the immense and solid bulk of Farquhar Bhag. The center was held by four boys of fair size and weight.

In the Twentieth team the forward line was composed of Jack Ross, Curly Ross' brother, Fusie, Davie Scotch, and Don Cameron. The center was played by Hughie, with three little chaps who made up for their lack of weight by their speed and skill. The defense consisted of Johnnie "Big Duncan," to-wit, John, the son of Big Duncan Campbell, on the left hand, and the master on the right, backed up by Thomas Finch in goal, who much against his will was in the game that day. His heart was heavy within him, for he saw, not the gleaming ice and the crowding players, but "the room" at home, and his mother, with her pale, patient face, sitting in her chair. His father, he knew, would be beside her, and Jessac would be flitting about. "But for all that, she'll have a long day," he said to himself, for only his loyalty to the school and to Hughie had brought him to the game that day.

When play was called, Hughie, with Fusie immediately behind him, stood facing Dan in the center with one of the little Red Shirts at his back. It was Dan's drop. He made a pass or two, then shot between his legs to a Red Shirt, who, upon receiving, passed far out to Red Shirt number three, who flew along the outer edge and returned swiftly to Dan, now far up the other side. Like the wind Dan sped down the line, dodged Johnnie Big Duncan easily, and shot from the corner, straight, swift, and true, a goal.

"One for the Front!" Eleven shinny sticks went up in the air, the bagpipes struck up a wild refrain, big Hec Ross and Jimmie Ben danced a huge, unwieldy, but altogether jubilant dance round each other, and then settled down to their places, for it was Hughie's drop.

Hughie took the ball from the umpire and faced Dan with some degree of nervousness, for Dan was heavy and strong, and full of confidence. After a little maneuvering he dropped the ball between Dan's legs, but Dan, instead of attending to the ball, charged full upon him and laid him flat, while one of the Red Shirts, seizing the ball, flew off with it, supported by a friendly Red Shirt on either side of him, with Dan following hard.

Right through the crowd dodged the Red Shirts till they came up to the Twentieth line of defense, when forth came Johnnie Big Duncan in swift attack. But the little Red Shirt who had the ball, touching it slightly to the right, tangled himself up in Johnnie Big Duncan's legs and sent him sprawling, while Dan swiped the ball to another Red Shirt who had slipped in behind the master, for there was no such foolishness as off-side in that game. Like lightning the Red Shirt caught the ball, and rushing at Thomas, shot furiously at close quarters. Goal number two for the Front!

Again on all sides rose frantic cheers. "The Front! The Front! Munro forever!" Two games had been won, and not a Twentieth man had touched the ball. With furtive, uncertain glances the men of the Twentieth team looked one at the other, and all at their captain, as if seeking explanation of this extraordinary situation.

"Well," said Hughie, in a loud voice, to the master, and with a careless laugh, though at his heart he was desperate, "they are giving us a little taste of our own medicine."

The master dropped to buckle his skate, deliberately unwinding the strap, while the umpire allowed time.

"Give me a hand with this, Hughie," he called, and Hughie skated up to him.

"Well," said Craven, smiling up into Hughie's face, "that's a good, swift opening, isn't it?"

"Oh, it's terrible," groaned Hughie. "They're going to lick us off the ice."

"Well," replied the master slowly, "I wouldn't be in a hurry to say so. We have a hundred minutes and more to win in yet. Now, don't you see that their captain is their great card? Suppose you let the ball go for a game or two, and stick to Dan. Trail him, never let him shake you. The rest of us will take care of the game."

"All right," said Hughie, "I'll stick to him," and off he set for the center.

As the loser, Hughie again held the drop. He faced Dan with determination to get that ball out to Fusie, and somehow he felt in his bones that he should succeed in doing this. With-

out any preliminary he dropped, and knocked the ball toward Fusie.

But this was evidently what Dan expected, for as soon as Hughie made the motion to drop he charged hard upon the waiting Fusie. Hughie, however, had his plan as well, for immediately upon the ball leaving his stick, he threw himself in Dan's way, checking him effectually, and allowing Fusie, with Don and Scotchie following, to get away.

The Front defense, however, was too strong, and the ball came shooting back toward the line of the Reds, one of whom, making a short run, passed far out to Dan on the right. But before the latter could get up speed, Hughie was upon him, and ignoring the ball, blocked and bothered and checked him, till one of the Twentieth centers, rushing in, secured it for his side.

"Ha! well done, captain!" came Craven's voice across the ice, and Hughie felt his nerve come back. If he could hold Dan, that deadly Front combination might be broken.

Meantime Don had secured the ball from Craven, and was rushing up his right wing.

"Here you are, Hughie," he cried, shooting across the Front goal.

Hughie sprang to receive, but before he could shoot Dan was upon him, checking so hard that Hughie was sent sprawling to the ice, while Dan shot away with the ball.

But before he had gone very far Hughie was after him like a whirlwind, making straight for his own goal, so that by the time Dan had arrived at shooting distance, Hughie was again upon him, and while in the very act of steadying himself for his try at the goal, came crashing into him with such fierceness of attack that Dan was flung aside, while Johnnie Big Duncan, capturing the ball, sent it across to the master.

It was the master's first chance for the day. With amazing swiftness and dexterity he threaded the outer edge of the ice, and with a sudden swerve across, avoided the throng that had gathered to oppose him, and then with a careless ease, as if it were a matter of little importance, he dodged in between the heavy Front defense, shot his goal, and skated back coolly to his place.

The Twentieth's moment had come, and both upon the ice and upon the banks the volume and fierceness of the cheering testified to the intensity of the feeling that had been so long pent up.

That game had revealed to Hughie two important facts: the first, that he was faster than Dan in a straight race; and the second, that it would be advisable to feed the master, for it was clearly apparent that there was not his equal upon the ice in dodging.

"That was well done, captain," said Craven to Hughie, as he was coolly skating back to his position.

"A splendid run, sir," cried Hughie, in return.

"Oh, the run was easy. It was your check there that did the trick. That's the game," he continued, lowering his voice. "It's hard on you, though. Can you stand it?"

"Well, I can try for a while," said Hughie, confidently.

"If you can," said the master, "we've got them," and Hughie settled down into the resolve that, cost what it might, he would stick like a leech to Dan.

He imparted his plan to Fusie, adding, "Now, whenever you see me tackle Dan, run in and get the ball. I'm not going to bother about it."

Half an hour had gone. The score stood two to one in favor of the Front, but the result every one felt to be still uncertain. That last attack of Hughie's, and the master's speedy performance, gave some concern to the men of the Front, and awakened a feeling of confidence in the Twentieth team.

But Dan, wise general that he was, saw the danger, and gave his commands ere he faced off for the new game.

"When that man Craven gets it," he said to the men of the center, "make straight for the goal. Never mind the ball."

The wisdom of this order became at once evident, for when in the face-off he secured the ball, Hughie clung so tenaciously to his heels and checked him so effectually, that he was forced to resign it to the Reds, who, piercing the Twentieth center, managed to scurry up the ice with the ball between them. But when, met by Craven and Johnnie Big Duncan, they passed across to Dan, Hughie again checked so fiercely that Johnnie Big Duncan secured the ball, passed back to the master, who with another meteoric flash along the edge of the field broke through the Front's defense, and again shot.

It was only Farquhar Bhag's steady coolness that saved the goal. It was a near enough thing, however, to strike a sudden

chill to the heart of the Front goal-keeper, and to make Dan realize that something must be done to check these dangerous rushes of Craven.

"Get in behind the defense there, and stay there," he said to two of his centers, and his tone indicated that his serene confidence in himself and his team was slightly shaken. Hughie's close checking was beginning to chafe him, for his team in their practice had learned to depend unduly upon him.

Noticing Dan's change in the disposition of his men, Hughie moved up two of his centers nearer to the Front defense.

"Get into their way," he said, "and give the master a clear field."

But this policy only assisted Dan's plan of defense, for the presence of so many players before the Front goal filled up the ice to such an extent that Craven's rushes were impeded by mere numbers.

For some time Dan watched the result of his tactics, well satisfied, remaining himself for the time in the background. During one of the pauses, when the ball was out of play, he called one of the little Reds to him.

"Look here," he said, "you watch this." Right after one of those rushes of Craven's, don't follow him down, but keep up to your position. I'll get the ball to you somehow, and then you'll have a chance to shoot. No use passing to me, for this little son of a gun is on my back like a flea on a dog." Dan was seriously annoyed.

The little Red passed the word around and patiently waited his chance. Once and again the plan failed, chiefly because Dan could not get the ball out of the scrimmage, but at length, when Hughie had been tempted to rush in with the hope of putting in a shot, the ball slid out of the scrimmage, and Dan, swooping down upon it, passed swiftly to the waiting Red who immediately shot far out to his alert wing, and then rushing down the center and slipping past Johnnie Big Duncan, who had gone forth to meet Dan coming down the right, and the master who was attending to the little Red on a wing, received the ball, and putting in a short, swift shot, scored another goal for the Front, amid a tempest of hurrahings from the team and their supporters.

[To be Continued.]

THE FARRAGUT MYTH.

By ROLAND RINGWALT.

ONE of the duties of the twentieth century is to kill the nineteenth century myths, and one of the silliest is the Farragut myth. The real Farragut, the middy who served under Porter and traveled with Chaplain Folsom, the young officer who attended scientific lectures and cruised after pirates, the fighting admiral of the Mississippi, deserved respect; but the mythical Farragut was a depraved infant who never existed. Several times a year the old story is re-told, how young Farragut made himself conspicuous by drunkenness and profanity, how his father halted him by one stern rebuke, and to make matters worse the tale is set off with dates, names and places until people suppose it to be historical. The date, to the discerning, makes the whole story absurd, for David G. Farragut was only five years old at the time specified. Five-year-old boys were not given midshipmen's warrants even in the days of our early navy. Jack Halyard, the impossibly good boy of a fearful and wonderful moral story book, did get drunk at five, but he saw the error of his ways. A boy who was habitually intemperate at five would not rise to Farragut's standard. The whole story is baseless, and yet it floats around and gets re-printed until intelligent readers accept it as fact. Last year saw the centennial of Farragut's birth. Let us hope that by the time of the centennial of his first cruise the mythical anecdote of his boyish depravity will be emphatically and desirably "out of print."

SHADOWLAND.

A shadow drear forecasted here

From out the future's dark unknown
Thrills Optimism with a fear,

For we must reap as we have sown;
And viewing thus the future's wraith,
I see proud optimistic Faith

Now low in prayer, and loud acclaim—
"Revenge, remember not the Maine!"

Minneapolis, Minn.

—LYMAN W. DENTON.

The Family Fireside

PEACE.

St. John xvi. 33.

Peace alone is hid in Jesus,
Only there can it be found,
With the world and men's devices,
Persecution will be bound.

It is vain to place dependence
In the joys this earth secures,
For along with every pleasure,
Pain as deep the soul endures.

Only in God's Heavenly Mansions,
Peace unsullied can we know:
Only there, beside our Saviour,
Do untainted Peace-streams flow.

(Rev.) WM. WALTER SMITH, M.A., M.D.

A TRUE MISSIONARY STORY.

THOUSANDS of miles of ocean, of plains, and of mountains, place no barriers to the wonders which God works in His Church. The following true story proves this:

There is still living in Baltimore a colored woman, named Annie Collins, a devout member of St. Mary's Chapel. A few years ago she was a Methodist, but was attracted to St. Mary's by the Mothers' meetings; and from that she learned to value and love the Church services.

But for several years she resisted every effort to bring her to Confirmation, saying that she could not endure the persecution which would follow on the part of her Methodist sisters.

And they did annoy her greatly for coming to St. Mary's. But one Sunday afternoon the address was upon our missionary work in China, and a letter was read, telling of the persecution of a Chinese boy, named Edward Chang. Edward is the son of a sugar merchant, and was placed in the Boone School at Wuchang. There he came to love our Lord and was baptized. But this made his father very angry, and he tried in every way to make him give up his religion. He locked him up on Sundays to prevent his going to church; he cursed him, and gave him a rope and some poison with which to kill himself. But it was of no avail. Edward stood firm for our Lord and the Church.

So the letter told us on that Sunday afternoon. Well, Annie Collins said to herself:

"That is like me. If Edward could stand all that, I ought to stand persecution for our Lord and the Church."

And at that very time she made up her mind to be confirmed, and she was confirmed at the next opportunity, and she has been most faithful ever since.

The Rev. L. B. Ridgely, of Wuchang, China, preached a few weeks ago at St. Mary's, was told this story, and afterwards spoke to Annie Collins; and he also knows Edward Chang. So we hope that Edward will be told the good that came from his courage and steadfastness.

SOME HINTS TO WOMEN ENTERING BUSINESS.

FROM the moment you engage in any business, says a writer in *The Delineator*, you must realize your responsibility. During business hours your time belongs to your employer. Every girl who enters business may as well understand that the ranks are crowded, the supply is greater than the demand, and that incompetent, negligent workers are not wanted. Be interested in your work. Avoid complaining to yourself or to others about your work, or talking as if it were a grievance. Take pride in doing your work well whatever it may be. Remember that advancement comes to the painstaking, cheerful young woman who takes an interest in the business. Cultivate a cheerful alacrity, instead of a bored, languid, or, possibly, an antagonistic manner. A neat personal appearance and an appropriate style of dress are likewise important.

HOW TO TELL EDIBLE MUSHROOMS.

WRITING for children, in the *Delineator*, Charles McIlvaine, author of a well-known work on mushrooms, gives this concise description of the edible and the poisonous fungi. "Never eat any toadstool found growing in the woods or shady places, thinking it to be the common mushroom, because the latter does not grow in the woods but in open fields and pastures. If you look at a mushroom's gills or plaits you will see that they are a light pink, growing darker, as it ripens, until they are almost black; it also has a vell, and the cap is rough, scaly-looking on top, but there is no sheath at the bottom of the stem."

IN REPLY TO INQUIRY.

I CAN sometimes do good by helping my young sister women along with good, useful recipes, etc., and I study to get the best. In reply to a reader of *THE LIVING CHURCH*, I will give a few methods for removing ink and paint and all such stains from clothing, which I know to be excellent.

For fresh ink stains, first wash in cold water until you remove as much as possible of the ink. Then wash the stain in lemon juice and salt and lay it in the sun to dry. If the first application is not sufficient, try again.

Equal parts of ammonia and turpentine will take paint out of clothing, no matter how hard it may be. Saturate the spots two or three times, then wash out in a warm suds of soft water and pearline. You can also wash your dark gingham in this suds.

S. H. H.

THE CHURCH does not admit persons outside her fold to her altar. This prohibition you will find in the rubric on page 276 of the Prayer Book, "there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed." This latter clause refers to persons in extreme illness threatening death. This is the law of the Church. The reasons for this prohibition are doctrinal and would be unprofitable to discuss by persons not well instructed in theology, and your friend would doubtless be incapable of comprehending. You had better explain it to him in this way:

Our Church requires her children to be confirmed as a necessary qualification for the reception of the Blessed Sacrament.

In the Sacrament of Confirmation they are required to take a very solemn vow and obligation, as well as receive careful instruction. Now if certain ones are admitted to the Communion without so doing, our children may rightfully claim like exemption on the ground that confirmation is not after all a necessity, and if refused they conclude it to be an advantage to be a Methodist and receive the blessings and benefits without conforming to the solemn conditions required of the children of the Church. We cannot require as necessary from our own what we admit as unnecessary, from others. He may say that some Episcopal clergymen do admit outsiders, we have only to reply, that they have not the right, and by so doing violate the law.

If a man prepares a supper for guests invited under certain conditions, and his butler sees fit to admit others not conforming, the butler's unfaithfulness and disobedience does not justify the stranger in entering nor make him a welcome guest.

I think your friend will see the philosophy where he could not understand the doctrinal aspect.—Rev. R. H. Wevill.

"THERE is at this time a widespread anxiety on the part of ministers of the gospel, as well as Church officials and lay members of Churches, for a revival of spirituality among the people of God," says the *New York Observer* (Pres.). "It is believed by some very thoughtful men that anything approaching a spectacular display of effort should at this time be avoided. Ministers who in days gone by would, probably, have felt called to seek the aid of some noted evangelist, and the preparation of extensive plans and the equipment of much machinery, now feel that the aim should be to secure a quiet campaign of personal effort for souls. The workers in the churches, it is urged, should be sought out, and where there has been labor in any department of the Church without seeming result, humiliation, confession, supplication, and consecration before God should take place. Following these it is hoped there may come a determination to seek conversation with some one soul or more with a view to winning the unsaved to God. The plan may involve mutual help and service in a very quiet way, among ministers and Churches, but if great gatherings and operations that shall be noised abroad come about, it would be rather as the natural result of the work of grace than as a means for securing such a work."

THERE are those who please themselves with the idea that the world will outgrow its habits of worship; that the newspaper will supersede the preacher and prophet; that the apprehension of scientific laws will replace the fervor of moral inspirations; that this sphere of being will then be perfectly administered, when no reference to another distracts attention. But, for my own part, I am persuaded that life would soon become intolerable on earth, were it copied from nothing in the heavens; that its deeper affections would pine away, and its lights of purest thought grow pale, if it lay shrouded in no Holy Spirit, but only in the wilderness of space. The most sagacious secular voice leaves, after all, a chord untouched in the human heart. Listening too long to its didactic monotone, we begin to sight for the rich music of hope and faith. The dry glare of noonday knowledge hurts the eye by plying it for use and denying it beauty, and we long to be screened behind a cloud or two of moisture and of mystery, that shall mellow the glory and cool the air. "Never can the world be less to us than we make it all in all.—James Martineau.

The Living Church.

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Church Calendar.



- Jan. 1—Thursday. Circumcision.
 " 2—Friday. Fast.
 " 4—Second Sunday after Christmas.
 " 6—Tuesday. The Epiphany.
 " 9—Friday. Fast.
 " 11—First Sunday after Epiphany.
 " 16—Friday. Fast.
 " 18—Second Sunday after Epiphany.
 " 23—Friday. Fast.
 " 25—Conversion of St. Paul. Third Sunday after Epiphany.
 " 30—Friday. Fast.

CALENDAR OF COMING EVENTS.

- Jan. 18—Missionary Sunday.
 " 20—Special Convs., Mississippi, Newark.
 " 27—Conv., California.

Personal Mention.

THE address of the Rev. CHAS. L. BARNES is changed from Baraboo, Wis., to 1054 Eighth St., San Diego, Calif.

THE address of the Rev. J. M. BATES is Red Cloud, Nebraska.

THE Rev. CHAS. E. BLAISDELL, who has been acting-rector of the Church of the Holy Communion, St. Louis, Mo., during the past summer, has accepted the rectorship.

THE address of the Rev. ALFRED BROWN is changed from Anaconda, Mont., to Ogden, Utah.

By an error in the *Living Church Annual*, the Rev. A. T. BROWN of Woodville, Miss., is placed among the non-parochial clergy. He is still rector of St. Paul's, Woodville, and should be so addressed.

THE Rev. F. W. BURGE has resigned the charge of St. Michael and All Angels', Seaford, L. I., and has entered upon his work as assistant to the Rev. W. W. Kirkby, D.D., at Christ Church, Rye, N. Y.

THE Rev. ARTHUR C. CLARK has resigned his position as chaplain of St. John's School, Manlius, N. Y., and for five months may be addressed at Cazenovia, N. Y., where he has charge of the parish while the rector is abroad.

THE Rev. ALEXANDER COFFIN of Jackson, Tenn., has accepted the parish in Redwood Falls, Minn., where he will assume charge Feb. 1st.

THE Rev. EDWARD THOMAS DEMBY, D.D., late priest in charge of St. Augustine's Church, Kansas City, Mo., has been appointed by Bishop Seymour to the charge of St. Michael's Church, Cairo. His address will be St. Michael's Rectory, Cairo, Ill.

THE address of the Rev. C. P. DORSET is changed from Shell Lake, Wis., to Tomah, Wis., the Bishop having placed him in charge of St. Mary's Church, Tomah, and St. Alban's, Black River Falls.

THE address of the Rev. J. U. GRAF is changed from Apalachicola, Fla., to Jacksonville, Fla.

THE Rev. GEORGE B. HEWETSON, late rector of Trinity Church, Iowa City, Iowa, has returned to England. A purse of \$150 was presented to him by his former parishioners.

THE Rev. Dr. H. W. HODSON has resigned Grace Church, Union Hill, Weehawken, N. J., and has accepted St. Katharine's, Pensacola, Fla., as of February 1st.

THE address of the Rev. G. G. MERRILL is 214 Porter Ave., Buffalo, N. Y.

THE Rev. ARTHUR B. RUDD, curate of All Saints', Dorchester, Mass., has accepted a call to Grace Church, Elmira, N. Y., to succeed the Rev. W. H. Van Allen. Address, Grace Church Rectory, Elmira, N. Y.

THE Rev. ARTHUR WHATHAM is now rector in charge of Christ Church, Cambridge, Md., in the Diocese of Easton, to which he has been canonically transferred by his late Bishop, his Lordship of the Diocese of Quebec.

THE Rev. GEO. B. WOOD of Columbus, Wis., has accepted the parish in Berlin, N. H., and enters on his work Jan. 18th.

ORDINATIONS.

PRIESTS.

CONNECTICUT.—On Sunday, Dec. 21st, Feast of St. Thomas and Fourth Sunday in Advent, the Bishop of the Diocese ordained to the Priesthood the Rev. JOSEPH RUSSELL PECKHAM. The service was held in St. Andrew's Church, Meriden. The sermon was preached by the Bishop. The Rev. Samuel Hart, D.D., Vice-Dean of the Berkeley Divinity School, presented the candidate; and the rector of St. Andrew's, the Rev. Arthur T. Randall, joined in the laying on of hands.

The Rev. Mr. Peckham is curate of St. Andrew's, Meriden.

DEACONS.

CONNECTICUT.—On the Fourth Sunday in Advent, in St. Andrew's Church, Meriden, Mr. JOSEPH A. STANSFIELD was ordered Deacon. The rector of the parish, the Rev. A. T. Randall, presented the candidate.

DIED.

CLARK.—Entered into life, Germantown, Pa., December 18, 1902, ANNA GUIREY, wife of Charles E. CLARK, and daughter of the late Henry Manley, in her 84th year.

Also, December 20, 1902, CHARLES E. CLARK, son of the late Benjamin Clark, in his 88th year.

TROUT.—Entered into rest, at Gulfport, Miss., Friday, Jan. 9, at 2 o'clock A. M., JAMES DOUGLAS QUIGLEY, Youngest son of Rev. and Mrs. Irenaeus Trout.

In communion with the Catholic Church.

WANTED.

POSITIONS OFFERED.

THE RECTORSHIP of St. John's parish, Los Angeles, will be vacant at Easter. The vestry has asked the retiring rector "to place before it the names of three clergymen of the Church in priests orders . . . who would loyally carry out the sound and Churchly traditions of the parish in its work and worship." The retiring rector will be glad to receive nominations and testimonials. *No replies guaranteed.* Do not enclose stamps for reply. Address: REV. B. W. R. TAYLER, St. John's Rectory, 512 W. Adams St., Los Angeles, Calif.

WANTED IMMEDIATELY.—An organist and choirmaster. Experienced and a communicant. Three references. Apply for particulars to the Rev. J. H. BLACKLOCK, Rector, Aniston, Ala.

CURATE.—Priest or deacon. Musical. To take charge of boy choir and young men societies in parish near New York City. Address, with references, "M. A., THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER. Capable, earnest worker, desires position. CANTOR, care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER.—Exceptional experience and ability. Leaving important church in Diocese of New York. Thor-

oughly competent player and choir trainer. Address ORGANIST, 124 Poningoe St., Port Chester, N. Y.

PERSONAL.

PROF. F. MARTIN TOWNSEND, Newark, O., offers free to all interested in Oriental travel his new, helpful, complete, descriptive pocket-guide, "In Olden Paths."

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

ALTAR FLOWERS.—We will send our seed list, with samples, showing how money may be raised for the children's offering. ST. ANN'S GUILD, Sharon, Wis.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASTERS, in training the *Boy Voice*. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

TRAINING SCHOOL FOR NURSES.

THE MILWAUKEE COUNTY HOSPITAL Training School for Nurses (incorporated under the laws of the State of Wisconsin) offers superior advantages to bright, intelligent women between the ages of 23 and 35 years who desire to become trained nurses. Applicants must be graduates from approved common schools. Diplomas granted after completion of the course, under the direction of experienced instructors. Monthly cash allowance and no tuition or board expenses. For further information address, THE SUPERINTENDENT, Milwaukee County Hospital, Wauwatosa, Wis.

FOR SALE.

JOURNALS OF GENERAL CONVENTION. Verbatim reports for 1871, 1874, 1877. Journals of all Dioceses in State of New York. *Spirit of Missions, Andover Review.* All sets complete. HENRY ANSTICE, 1917 Wallace St., Philadelphia.

The General Clergy Relief Fund of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

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This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," without regard to age, diocese, or payment of premium or contributions, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited. All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—The Church's WORK and Her WORKERS. See Canon 8, Title 3.

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The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Consecration of Dr. Griswold as missionary Bishop of Salina—Meeting of the Archdeaconry—Meeting of the Clericus.

ON THURSDAY in the Octave of the Epiphany and on his birthday, the Rev. Sheldon Munson Griswold, D.D., of Hudson, N. Y., was consecrated Missionary Bishop of Salina, in the Cathedral of All Saints, Albany. The congregation was a very large one, every seat in the vast edifice being occupied, and a large number compelled to stand in the aisles. After Matins being said at ten o'clock, the Bishops and clergy to the number of over a hundred, headed by the choir, marched in procession from the crypt. After the Introit—Acts iv. 24, 26, and 29—*Kyries*, *Gloria Tibi Credo*, Bishop Doane preached the sermon, which was listened to by the vast audience with great interest. The Bishops then took their places at the sanctuary and proceeded with the consecration service, the Bishop of Albany presiding. The consecrators were the Bishops of Albany, Springfield, and Vermont. The presenters were the Bishops of Long Island and the Bishop Coadjutor of Central New York. The other Bishops assisting were the Bishops of Western New York and Western Massachusetts. The attending presbyters were the Ven. W. W. Battershall, D.D., Archdeacon of Albany, and the Ven. Alexander Mann, S.T.D., Archdeacon of Newark. The Very Rev. Dean Hart of Berkeley Divinity School, and the Rev. W. C. Prout, Secretary of the Diocese of Albany, read the various testimonials. During the robing of the Bishop-elect, Hymn 228 was sung. At this time there was presented to the Bishop-elect a handsome episcopal ring, designed by the Bishop of Albany, and given by the clergy of the Archdeaconry of Albany; also a pectoral cross, the gift of the clergy of the Diocese at large. The procession and service under the direction of the Rev. W. C. Prout and Canon Fulcher, were admirably conducted. The service was fully choral and was sung by the full vested choir of the Cathedral, under the direction of the organist, Dr. Percy G. Starnes. The programme had been especially arranged for this service.

At 1:30 luncheon was served in the Cathedral guild house, at which covers for 125

were laid. Addresses were made by the Bishop of Albany, visiting Bishops, the Rev. Dr. Raymond, President of Union College, and the Ven. Archdeacon of Albany, Bishop Griswold responding in words full of hope and thankfulness.

AT FOUR O'CLOCK, the occasion being the meeting of the Archdeaconry of Albany, the clergy of the Archdeaconry and visiting clergy met in the guild house of St. Peter's Church, the Ven. Archdeacon Battershall presiding. The Ven. Archdeacon of Troy, Dr. Carey, being present, was invited to a seat at the right of Dr. Battershall. Reports from the missionaries were heard. A resolution of congratulation for the honor conferred upon the Archdeaconry by the Church in selecting one of its members, the Bishop-elect, and for himself, upon his election, was unanimously passed.

At eight o'clock in the evening, in St. Peter's Church, a large congregation assembled for the closing service of the Archdeaconry. The service was fully choral and was splendidly rendered under the direction of Dr. Frank Rogers, organist, the Venerable, the Archdeacon and rector presiding. The Bishops of Albany and Western New York were in the chancel. The Rt. Rev. Dr. Griswold was the preacher. The offerings at all of the services were for mission work in the District of Salina.

ON MONDAY, Jan. 5, the Albany and Troy Clericus met with the Rev. E. W. Babcock in Holy Cross rectory, Troy. The essayist was the Rev. Geo. A. Holbrook, rector of St. Barnabas', Troy. The paper was a simple but able presentation of the "Church in the South during the War."

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Gifts to Christ Church, Danville.

AT CHRIST CHURCH, Danville (Rev. Erskine Wright, rector), on the Fourth Sunday in Advent a handsome brass and oak pulpit was dedicated, bearing this memorial inscription: "To the Glory of God. In loving memory of Rev. Edwin N. Lightner, Priest and Rector of this Parish, 1855-1870. Blessed are the dead who die in the Lord." On Christmas Day the parish received a gift of \$530, which pays off the mortgage and clears the church from all standing debt.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Woman's Auxiliary—Return of Dr Scadding—Work at Oak Park—Meeting of the G. F. S.—Large Contributions for Missions—The Lord Bishop of Niagara—The Round Table—Resignation of Dean Pardee—\$3,000 to Bishop Partridge—Parochial Offerings—Death of Judge Otis.

THE REGULAR monthly meeting of the Chicago Branch of the Woman's Auxiliary which is held ordinarily on the first Thursday of each month, was postponed until the 8th of January, since New Year's Day claimed the first Thursday. The President, Mrs. Hopkins, occupied the chair and expressed her gratitude to the twenty branches that remembered the Champlin Home for Boys with so much generosity on Thanksgiving Day, and to the twenty-seven branches that repeated this generosity to St. Mary's Home for Girls, on Christmas.

The subject arranged by Mrs. Street, who is an able programme committee of one, was the "Epiphany Star with its five-fold division of Missionary work: Foreign, Domestic, Diocesan, Indian, and Colored." Bishop Partridge of Kyoto, Japan, who had addressed the great mass meeting held the previous evening, in the Auditorium, was fortunately available to present the foreign division. His jurisdiction stretches across the very centre of the island and may be said to occupy the heart of Japan with Kyoto as the see city. Its population numbers six and one-half million people. While the ultimate end is to evangelize this multitude of natives, the Bishop nevertheless expressed his conviction that the present duty of the American people lies in first providing suitable dwelling places for the missionaries they send out, and in making arrangements for illness and accident by establishing a sanitarium. Bishop Partridge made a special plea for \$3,000 to pay for the land occupied by St. Agnes' School for Girls, the property rights of which are, at present in doubt. The offering of the day, amounting to fifty dollars, was given to Bishop Partridge. The Indian, Domestic, and Diocesan divisions of missionary work

have been so frequently presented at the noonday meetings that those present were very glad to give the remainder of the time to Mrs. C. M. Potts of St. Martin's, Austin, who gave an excellent paper on "Colored Work." Mrs. Potts spoke of the promising results Booker Washington had encountered in the work amongst his own people; mentioned the possibility of reaching the negro through his intuitive love for music, and cited several examples of noble attainment in literature and art, notably Paul Lawrence Dunbar and Henry O. Tanner, as illustrative of the mental capability which lies dormant in our colored population. Noonday prayers were said by the Rev. A. B. Whitcombe of the Church of the Good Shepherd. Twenty-two branches were represented by fifty-five delegates.

THE REV. CHAS. SCADDING has returned from New York, where he, and the other clergymen who have been during the last two decades assistants to the Rev. Dr. Rainsford, in St. George's, New York, have been participants in the week's commemoration of the twentieth anniversary of the latter's rectorship, which began on Jan. 1st, 1882.

IN HIS ANNUAL SERMON, on the morning of the 4th, the Rev. E. V. Shayler, rector of Grace, Oak Park, reported that there has been a gain of 253 communicants during the two years of his incumbency. On the afternoon of the same day the rector held the second of his special services for men; when the attendance from all ranks of life in the community was very large.

ON THE AFTERNOON of the 6th, in the Church Club rooms, the Diocesan Council of the G. F. S. met, and laid out the year's scheme of work.

AT THE MASS MISSIONARY MEETING, on the 7th, in the Auditorium, reported elsewhere, the expenses of which were some \$800, the collection taken up by some 20 members of the B. S. A., to supplement the sum paid by the 36 box holders, \$540, was generous enough to cover all outlay, and leave a considerable surplus for missions. The immediate result of that inspiring rally of Churchmen is to be seen in the last Sunday's special offerings in all churches and missions of the Diocese, when, by direction of the Bishop, sermons were preached in aid of the diocesan, domestic, and foreign missions. In a statement recently issued by the Bishop, he showed that there is a very inadequate idea of what has been done and is doing in Chicago for Church Extension. The figures for the year ending May 2, 1902, show Chicago's contributions to be, within the Diocese, by Diocesan Board, \$9,301; by Woman's Auxiliary, \$12,920; for domestic and foreign missions, \$6,591, and by the Auxiliary, \$11,788, a total of \$40,600, or \$35,331 more than the \$5,269 seen by the Church public in the annual report of the Domestic and Foreign Missionary Society with headquarters in New York. But even that is not all; it is well known that many contributions by our churches to outside objects are not reported: for instance, one gift of \$24,000 by a Chicago Churchman. Add to this the sum of \$30,000 raised to build the new St. Mary's Orphanage, and the \$18,000 to pay off all indebtedness on the Church Home for Aged Persons, and to put its buildings into first-rate order, and we shall have a total of \$112,000, being about one-fourth of the total amount raised in a year for parochial purposes.

HIS LORDSHIP the Bishop of Niagara, addressed the monthly meeting of the Men's Club of St. Peter's, of which the Bishop's son is rector; the subject being, Four of the Great Men who died last year; in England, Archbishop Temple and Dr. Joseph Parker; in the U. S., President McKinley and ex-Speaker T. B. Reed.

ON THE EVENING of the 9th the choir of St. James' gave, at the Kenwood Club, their

third presentation of Sullivan's *The Sorcerer* for the benefit of their camping fund.

AT THE fourth session of the Round Table in the Cathedral clergy house, last Monday, many of the clergy heard a carefully prepared critique by the Rev. John A. Carr, of Robertson's Bampton Lectures for 1902.

THE REV. LUTHER PARDEE, has resigned from the Cathedral staff on the ground of ill health, and is succeeded by the Rev. J. B. Haslam as priest-in-charge. By arrangement of the latter with the Bureau of Charities the Cathedral grounds have become a center for the distribution of coal during the present distress and suffering among the poor of the city.

AT THE GREAT missionary rally in the Auditorium on Wednesday evening of last week, the Bishop of Kyoto stated incidentally that he ought to take back, for pressing missionary needs, the sum of \$3,000. At noon of the following day announcement was made that the full amount had been raised for Bishop Partridge. The offerings on the Sunday following, in spite of the very inclement weather, were a fair reflex of the excellent impression produced by the meeting of the 7th. At the Ascension a congregation of 150 contributed \$420; and at St. Chrysostom's \$400 was the pledge for Missions. These are far from being considered among the rich congregations of Chicago.

THE SUDDEN DEATH of the Hon. Lucius B. Otis, occurred on the 7th inst., at his residence on Michigan Ave., Chicago, in the 83d year of his age. Judge Otis came to Chicago from Ohio in the early '50's, and became a prominent figure in her business interests. He was first connected with the Cathedral in the early days of Bishop Whitehouse's life, and was one of the counsel for the Church in the celebrated Cheney trial, associated with the late Corning Judd. He was a member of General Convention in the years 1859-'65-'68-'71 and '74. For many years he has been a member of Grace Church. He leaves a widow and four daughters, his two sons having died some years since. His was a calm judicial mind, and a man devoted to his family and their interests. Of late years his age and the state of his health has kept him out of all active work. May his soul rest in peace!

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of Mrs. Whittlesey—Gift to St. George's Bridgeport—Death of Mr. Hiram Weeks—Burglary at Prof. McCook's Residences.

THE DEATH is reported, at her home, "The Grove," at Canaan, of Almira Canning Cowles, wife of the late Elisha Whittlesey. Mr. Whittlesey was for some years rector of Christ Church, and made his home in the town after retiring from active service.

ST. GEORGE'S CHURCH, Bridgeport (Rev. G. A. Robson, rector), has received a handsome brass altar desk. It was used for the first time at the Christmas services. The altar furnishings need only a ciborium to make them complete.

MR. HIRAM WEEKS, a venerable communicant of St. Andrew's, Marbledale, has recently died. As noted in THE LIVING CHURCH, at that time, Mr. Weeks kept, in the Eastertide, the one hundredth anniversary of his birth.

THE SUMMER RESIDENCE of the Rev. Prof. John J. McCook of Trinity College, situated at Niantic, on Long Island Sound, was recently broken into. Though there was nothing of value that could be carried away, the house will require repairs to some extent. It is thought to have been the work either of vagrants or of persons akin thereto.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Meeting of the Clericus—Celebrating Twelfth Night—Woman's Auxiliary.

THE JANUARY MEETING of the Clerical Brotherhood was held at Bishopstead, Wednesday, Jan. 7th. The Rev. Wm. Doane Manross read a paper upon "The Power of the Sacraments: (a) The Preaching Power of the Sacraments; (b) The Power of Sacraments with Man; (c) The Power of the Sacraments with the Priest; (d) The Power of the Sacraments with God." The paper will be printed, by request, in *The Delaware Churchman*.

FOR OVER twenty years the parish of Calvary Church, Wilmington (the Rev. Wm. M. Jeffries, rector), has had a Twelfth Night Party, a feature of it being a large cake in which is a ring, the finder of which wears the ring for one year, and then gives the party at his or her residence. The same ring has been in use for twenty years. This year there was a slight departure, the party being given at Bishopstead, and was largely attended.

THE EPIPHANY MEETING of the Delaware Branch of the Woman's Auxiliary, Mrs. Caleb Churchman, President, was held at Trinity Church, Wilmington (the Rev. H. Ashton Henry, rector). The Assistant Treasurer of the Board of Missions, Mr. E. Walter Roberts, explained the apportionment plan, and the part of the Woman's Auxiliary here expected to take in raising the \$100,000 asked from them for the needs of the Board.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

The First Deaconess—Cornerstone of Margaret Hall—The Bishop's Work.

BISHOP BURTON set apart as a deaconess, Miss Laura R. Callaway, in Christ Church Cathedral, on Sunday morning, Dec. 7th. The special service was beautiful, being that which is used for the same purpose in the Dioceses of Pennsylvania and New York. We all know that the office of deaconess is of Scriptural origin. When women gave themselves entirely to good works, in the primitive Church, they were set apart for this purpose and the title of deaconess given to their office. The General Convention, in the year 1889, enacted a Canon establishing and regulating the office of deaconess. Instead of "ordination," the phrase "set apart" is the canonical term for the service. According to the Canons, "the duty of a deaconess is to assist the minister in the care of the poor and sick, in the religious training of the young and others, and in the work of moral reformation."

Miss Callaway took the two years' course prescribed, at the Church Training and Deaconess House, in Philadelphia. She had previously taken a half year's course in hospital nursing. After her graduation, last June, she was sent by Bishop Burton to Altamont, Laurel County, in this Diocese, for two months' special preparation for mountain work. He wished her particularly to have practical experience under Miss E. J. Morrell, one of the most devoted and efficient of our missionary workers, who is carrying on there, sewing school, cooking class, Mothers' Meeting, boys' night school, Sunday School, and house-to-house visiting. Deaconess Callaway is to be stationed at Corbin, and is to take up the same line of work there, under the direct supervision of the Bishop. She will be the almoner of the Church for the poor; visit the sick and minister to their needs; lecture on Church music; take charge of the Sunday School; give instruction in the Catechism, in the Prayer Book, and in the Bible. The deaconess was a communicant of Trinity Church, Danville, and at the Bishop's request, her former rec-

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for, the Rev. F. E. Cooley, presented her to be set apart, and preached the sermon on the occasion. He spoke in a graphic and interesting way from Rom. xvi. 1, 2, where the word "servant" is "Deaconess" in the original, and in an impressive manner urged upon the congregation the clause "that ye assist her in whatsoever business she hath need of you." The Holy Communion followed.

THE CORNERSTONE of "Margaret Hall" was laid on Tuesday, Dec. 10th, with appropriate ceremonies. The day was bright and sunny though the air was keen. Mr. F. B. Ayer, Principal of the Seminary, acted as marshal. The procession moved towards the new building, reciting alternately the 127th and 144th Psalms. There was already a goodly congregation of interested people around the stone. It bore in large letters—

THE GIFT OF
MRS. J. B. HAGGIN,
1902.

The order of service, which had been appointed by Bishop Burton, and tastefully printed, was followed except that the procession, and others in attendance, returned to the Recitation Building for the address and final portion. Dean Lee read the Lesson and the Rev. H. H. Sneed of Georgetown said the Creed and Prayers. The girls of Ashland Seminary sang a portion of the 136th Psalm, which was used at the laying of the foundation of Zerubabel's Temple—and on other occasions of festival and thanksgiving in the history of Israel. Mr. F. H. Dudley of Winchester deposited the copper box in the cavity of the stone, and the Rev. A. C. Hensley, Secretary of the Board of Directors of the Seminary, read a list of its contents. After the cornerstone had been laid in its place, the Bishop led the congregation in responsive versicles, and then struck the stone three times, saying, "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay the cornerstone of an edifice, to be here erected, with the name of 'Margaret Hall,' the gift of Mrs. Margaret Voorhies Haggin, to the Diocese of Lexington—to be devoted to the Cause of Christian Education." After praising God for putting it into her heart to make this benefaction, he called down a blessing upon her, and prayed that others might be like-minded. The Rev. Augustine J. Smith of Maysville, Ky., made an admirable address, full of wisdom; and Dean Lee, being called out by the Bishop, congratulated Versailles upon its present start as a rival to Lexington. The Bishop then dismissed the congregation with the Benediction.

Ashland Seminary, which has received this munificent gift from Mrs. Haggin, is situated in Versailles, Kentucky, and is the diocesan school for girls. It is to be congratulated upon this inauguration of a new era of prosperity.

THE MONTHS of November and December have been a busy time with our Bishop. Sunday Schools were addressed, sermons preached, the Holy Communion administered in St. Andrew's, Louisville, the Bishop's old parish. In Trinity, Danville, after services, the vestry was met with reference to calling a new rector, and in Emmanuel, Winchester, the Church committee met with the Bishop for the same purpose. He preached morning and afternoon and addressed the Sunday School in Trinity, Covington, and officiated at night in St. John's Church, in the same city. He devoted Thanksgiving Day to the vacant parish at Mount Sterling, where he met Mr. Fitch, under whose lay leadership the present church building was erected. Mr. Fitch was urged by the Bishop to write out his reminiscences of the Church in this Diocese. The Bishop paid four visits to Versailles in the interest of the diocesan school there. The Church Sunday Schools in Lexington were also visited and addressed.

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LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church of the Advent, Bath Beach.

CHRISTMAS was a day of great rejoicing in the Church of the Advent, Bath Beach, for on the preceding day the deed for their property was given, and a long period of uncertainty for ever ended. The circumstances are so remarkable that some notice of the event should be made. The plot of ground upon which the church stands was the property of the late Captain James H. Smith, one of the founders, and as long as he lived a strong supporter of the parish. It had always been supposed that he either had deeded the land to the trustees or else would make due provision for the transfer in his will. In 1898 he died very suddenly, and in addition to the parish being deprived of its main supporter, it was found that the land had never been transferred to the trustees, and that the parish had not even a vestige of a title to the property which they thought was their own. For four years the people, with their devoted rector, the Rev. Henry B. Gorgas, struggled manfully to maintain the work. At times it looked as if it would be the part of wisdom to simply abandon the attempt and allow the parish to disintegrate. But priest and people persevered, and now they enjoy the fruits of their toil. By the generosity of Mr. Van Wyck Smith, the son of Captain Smith, all the legal questions have been settled and the parish has a clear title to its property. It is hard to say who is to be praised most in the matter, for the question was a vexed one, and for a long period it seemed as if there would be no solution found. But the perseverance of the rector, the hearty support of the little congregation, who never wavered, and the generosity of Mr. Smith, have given the Church a valuable piece of property in one of the growing and popular suburbs of New York.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Resignation of Rev. B. W. R. Tayler—Departure of the Bishop for Mexico.

THE REV. B. W. R. TAYLER, rector of St. John's Church, Los Angeles, on a recent Sunday read to his congregation a letter which he had presented to the vestry on the preceding day, announcing his resignation as rector, to take effect immediately after Easter. On the following day the vestry unanimously adopted a series of resolutions, expressing the highest respect and esteem for their rector, and their strong appreciation of his great services to the parish during his rectorship of eleven years, and finally refusing to accept his resignation. Mr. Tayler adheres to his decision to resign; and on the 5th inst. the vestry felt constrained to accept it. The vestry have requested the retiring rector to place in nomination three clergymen from whom they may select one as his successor.

When Mr. Tayler took charge of St. John's in December, 1891, there were but 40 communicants, with a small and ill-furnished chapel, upon which was a debt of more than \$3,000. The last annual report gives the communicants as 549, and the indebtedness nothing. The church has been enlarged three times, on the last occasion being remodeled and made practically a new building. Under Mr. Tayler's direction, the worship at St. John's has been example of the best type of high Anglican services. The great growth of Los Angeles during the past twelve years has been nowhere so marked as in the neighborhood tributary to St. John's Church; and the parish has before it a great future.

THE REV. WM. H. RAMSAY, rector of Trinity Church, Santa Barbara, who has been ill for several weeks, at the home of his daughter, in San Francisco, is understood to

be regaining strength slowly. The vestry have voted him three months' leave of absence, and presented him with a purse of \$125 to defray the expenses of a vacation. In the meanwhile the Rev. Frederick H. Post is acting as *locum tenens*.

THE REV. CHAS. E. BENTHAM, who has been assistant at St. John's, Los Angeles, for the past six months, has been appointed to the charge of St. Paul's Mission, Ventura.

THE BISHOP OF LOS ANGELES, accompanied by Mrs. Johnson, has gone to Mexico under commission from the Presiding Bishop, to visit the congregations in communion with this Church, under the charge of the Rev. Henry Forrester. He will be absent until the middle of February. The Standing Committee has been appointed the ecclesiastical authority during the absence of the Bishop.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Work at St. Mary's, East Boston—St. Stephen's Rescue Mission—A Quiet Day—Boys' Club at East Walpole—Work among the Italians—Reception for Rev. Mr. Gardner—Address on South Africa.

ST. MARY'S, East Boston, is a busy parish. The work is largely among sailors, but it is also extended among the poor and unfortunate of the neighborhood. Daily and Sunday services are held. Every Sunday morning the vessels are visited and all hands are invited to the services, and to the social tea at 6:30. Those who are not willing to attend the Church service, are directed to some other Christian body in the community. In St. Mary's House, the Rev. Arthur Ketchum lives, with a corps of assistants. In this place are to be found reading, writing, and game rooms for seamen. St. Mary's parish house on Webster St., is the residence of the Rev. W. T. Crocker, who is instrumental in carrying on a large work, along different lines for the men, boys, and girls of the neighborhood.

ST. STEPHEN'S Rescue Mission on Washington Street, still continues its praiseworthy work under the charge of Mr. Samuel F. Jones, who started the work eight years ago. This place is much needed in this locality, where the saloon, and other evil attractions have free sway. Many a man has been helped and strengthened to do better by the encouragement received in this mission.

THE REV. A. S. LLOYD, D.D., conducted the services of a "Quiet Day" in the chapel of Emmanuel Church, Jan. 8. The general subject of the addresses was, "The Revelation of Christian Living." A large number of the members of the Woman's Auxiliary was present.

THE RECTOR of Epiphany Church, Walpole, has started a boys' club in the village of East Walpole, where nearly every boy in the village is enrolled. The movement is to study the value of a boy to the community. A house has been fitted up with a gymnasium. The boys are taught several branches of useful knowledge, besides instruction in basket-making, cane-seating, etc. Already 35 boys have been made members.

THE REV. D. A. ROCCA, who is in charge of work among the Italians of Boston, holds public worship in that language in St. Andrew's Church, Chambers St., every Sunday. His work while at first confined to the West End, will soon be extended to the North End, where the Italians are largely congregated.

THE REV. W. E. GARDNER, the new rector of Christ Church, Quincy, was tendered a reception by his parishioners, Jan. 7. The neighboring clergyman, the Rev. William Hyde of Weymouth, the Rev. Carleton P. Mills of Wollaston, and others, were present.

THE REV. FATHER POWELL of St. John the Evangelist's, delivered an address upon Conditions in South Africa, before the Monday Clericus in the diocesan house, Jan. 5.

MICHIGAN.

T. E. DAVIES, D.D., LL.D., Bishop.

Deaf Mute Services—Mr. Mockridge Remains in Detroit—Changes at Trinity.

A GOODLY PROPORTION of the graduates of the Ontario, Canada, institution for the education of deaf-mutes, located at Belleville, are of Anglican Church connection. They are scattered all over the Province, without a general missionary to look after their spiritual interests. The few who have opportunities for worship in their own language live along the American border. Those of Windsor and Walkerville have for years attended the services at Ephphatha Mission, St. John's Church, Detroit, conducted by the Rev. Austin W. Mann, who began the work in 1873, during his connection, as teacher, with the Michigan institution at Flint. On Sunday, January 4th, a goodly number of these people united in divine worship with those of Detroit and nearby places. On the following Monday evening the Rev. Mr. Mann officiated at St. Bede's Mission, St. Mark's parish, Grand Rapids.

THE REV. CHARLES J. H. MOCKRIDGE has decided not to go to Chicago as assistant to the Rev. W. O. Waters at Grace Church, but will remain in Detroit at St. Philip's, where he is doing most excellent work.

THE VESTRY of Trinity Church, Detroit, has decided to extend a call to the Rev. W.

LOST SIGHT OF

A MOST IMPORTANT AID TO EDUCATION.

An important point often overlooked by parents in bringing up children is the use of proper food as an aid to education.

Children make wonderful progress when scientifically fed.

A little woman in East Brentwood, N. H., says of her girlhood days, "I was never very rugged, and cold lunches and hearty evening meals and improper food soon began to work serious havoc.

"Then came a period of self-boarding while away at college and it is now easy to see where, in the haste to acquire knowledge the true knowledge of proper and nourishing food was neglected. The result, as may be imagined, was indigestion, dyspepsia, and constipation. Then followed a weary time of dieting and, one after another, physicians were consulted, till hope of permanent cure was abandoned. Then, two years after leaving school, I entered a new home as a bride and having grown wiser through experience, I resolved to use food in accordance with hygienic principles. This was necessary as I could not eat anything at all rich.

"We commenced to use Grape-Nuts and soon became convinced that it was the most nutritious food we could obtain. I noticed an immediate improvement in my health, my indigestion became less marked and eventually left me for good.

"It is now two years that we have eaten Grape-Nuts regularly, and I was never as well in my life as now. I have gained ten pounds in weight and can eat, without causing the slightest distress, the richest kind of food as well as anyone, the dyspepsia is entirely gone and constipation never troubles me.

"This may not interest others, but it is of great interest to us, for it is our firm belief that my present good health is due solely to the constant use of Grape-Nuts, and we feel that we have great reason to be thankful to the maker of such a perfect and delicious food." Name given by Postum Co., Battle Creek, Mich.

Warne Wilson, rector of St. Stephen's Church, and though no formal call has as yet been made, it is believed that Mr. Wilson will accept. Since the Rev. Mr. Hughson resigned from Trinity Church two years ago the work has been done by the Rev. Herbert A. Daly, who is in Perpetual Deacon's orders. His business has made it necessary for him to resign charge, but he has been asked to remain as curate. The Rev. Mr. Wilson was ordained Sept. 22, 1899. He was assistant rector of St. Stephen's for three years.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Woman's Auxiliary—Mission at Whitewater—Lecture by Judge Winslow.

THE MONTHLY MEETING of the city branches of the Milwaukee Branch of the Woman's Auxiliary was held at St. Paul's parish house on Tuesday afternoon, Jan. 6th. There was a large attendance of the regular members, and also of the city clergy. In the course of the business meeting, Mrs. Crandall reported, as a result of the address of Mrs. John Henry Hopkins, President of the Chicago Branch, on the Birthday Plan, the receipt of the first birthday offering for the United Offering—from an inmate of St. John's Home for Aged Women.

It was decided that the plan be gradually taken up throughout the Diocese, and the enrollment inaugurated by parishes. The President reported many things of interest in connection with her recent visit to the Chicago Branch, and earnestly requested that good reading matter be collected, to be sent to the soldiers in the Philippines.

Following the business meeting, the Rev. Wm. Austin Smith, rector of St. Paul's parish, made an address on Auxiliary work, speaking in glowing terms of what the zeal and enthusiasm of one earnest and devoted Churchwoman had accomplished in an Eastern Diocese, and of the need of study classes and of more intimate information in regard to distant missions. The more we know of the missionaries, their trials, their needs, and the encouragements which surround them in their work, which is also *our* work, the more earnest and sincere will be our interest and enthusiasm.

Mrs. E. C. Wall then read an admirable paper on the present aspect of Church Extension in Japan, written by the Rev. George Wallace of St. Paul's College, Tokyo. The paper was listened to with deep interest.

With resolutions of thanks to the ladies of St. Paul's parish for their hospitality, and to the rector for his suggestive remarks, the meeting adjourned, with the benediction by the rector.

ARCHDEACON WEBBER closed an eight days' mission in St. Luke's, Whitewater, Sunday night, Jan. 11th. Notwithstanding the stormy weather, the coldest of the season, the congregations were large. Each day began with two celebrations of the Holy Eucharist. Instructions were given after Matins and Evensong and the mission service and sermon at night. During his stay here the missionary addressed the students of the State Normal School and the city High School. The mission will result in much good to the parish and community.

HON. J. B. WINSLOW, Associate Justice of the Supreme Court of Wisconsin, is to deliver an address in the new guild hall of St. Luke's parish, Whitewater, Friday, Jan. 30th, under the auspices of the Men's Guild. His subject will be, "The Early History of the Church in the American Colonies."

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Vandalism at St. Paul's, St. Paul.

UNKNOWN PARTIES entered St. Paul's Church, St. Paul, in the morning of the Sunday after Christmas and carried off one of

the alms boxes. It is supposed to have contained about \$10.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, Bp. Coadj.

Deaf Mute Service at Omaha.

ON THE FIRST Sunday of the New Year a service for deaf-mutes was held at Trinity Cathedral, Omaha, and the sacrament of infant Baptism was administered to a child of deaf parents, the Rev. James H. Cloud, general missionary to deaf-mutes, officiating. A well trained sign-choir of young lady pupils attending the State School for the Deaf, located here, assisted at the service. Chapel service at the School for the Deaf was suspended on that day so as to enable the teachers, officers, intermediate and advanced pupils to attend the service at the Cathedral. So interested are the deaf in religious work that in the future the missionary will make regular visits to Omaha and Council Bluffs. While in the city the missionary officiated at a wedding and gave a reading under the auspices of a local aid society.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

A Notable Service for Men—Children's Service—Work at Ft. Hancock.

ON SUNDAY, Jan. 4th, a service for men was held at St. John's Church, Somerville (the Rev. Charles Fiske, rector), at which the church was filled to the doors. Invitations had been sent to the various lodges and societies of the place, and all had gladly accepted. The members of the fire department, all the local societies, and the Masons, Odd Fellows, and many other organizations attended in a body. There was a short service, the hymns being of a popular character, so that the men joined in them heartily, and the great feature of the service was this congregational singing, of a volume and heartiness that could come only from a congregation of hundreds of male voices. The rector preached from I. St. Peter ii. 15, 17. So successful was the service that scores of those who attended, the great majority, of course, of other Christian bodies, have asked that the service be held annually.

ON SUNDAY, the first after the Epiphany, there was a special service for children. After shortened evensong the rector told them the story of the visit of the Wise Men, explained to them how Christ was the Light of the World, and how we receive our light from Him and then should pass it on to others. Then the church was darkened while three acolytes with tapers lighted them from the candles at the altar and then in turn lighted tapers held by the children in the Church, till the whole nave gleamed with these lights. A liberal missionary offering was made.

AN INTERESTING seaboard work is carried on at Fort Hancock, Sandy Hook, by the Rev. John C. Lord, rector of All Saints', Navesink, who visits the fort for occasional services and once a month gives a celebration of the Holy Eucharist. A room in the administration

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Mediterranean Cruise, Feb. 7, \$400.00 up.

Norway-Russia Cruise, July 2, \$275.00 up.

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building has been furnished as a chapel, and the few Church people at the post, as well as others, are always present at the services.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

90th Anniversary of St John's Parish, Norristown—Reception for Mr. English—Lecture by Mr. Riis—New Rector for St. Stephen's.

ON THE FIRST SUNDAY after the Epiphany, Jan. 11, 1903, the celebration of the 90th anniversary of the founding of St. John's parish, Norristown, Pa. (the Rev. Harvey S. Fisher, rector), began.

At 10:30 A. M. the renewed church and chancel were consecrated and the memorials dedicated by the Bishop Coadjutor of the Diocese, who also preached the sermon. The music for the Communion service, which followed, was Stainer, in F, with *Credo* by same composer, in A and D; the Introit, Cobb's "Arise, O Lord, into Thy resting place," and the offertory anthem, "Awake, awake, put

on thy strength, O Zion," Stainer. In the evening the special preacher was the Rev. Harrison Baldwin Wright, rector of St. Asaph's parish, Bala, Pa.

Monday, Jan. 12th, the date of the founding of the parish, was devoted to a reception given the Bishop Coadjutor, which was held in the evening, from 9 to 10 o'clock.

On Wednesday there was a Festal Service at night, with *Magnificat* and *Nunc Dimittis* in C, by C. Lee Williams; and several well chosen anthems: Mendelssohn's "Hear My Prayer" and "He watching over Israel"; "Jesus, priceless Treasure," Roberts; "I will surely build Thee an house," Trinnell; "O, clap your hands," Stainer, and "Hail gladdening Light," Martin.

Sunday, Jan. 18, completes the anniversary, the rector giving an historical sermon in the morning; and the Rev. Richard H. Nelson, rector of St. Peter's Church, Philadelphia, being announced as the special preacher at night.

St. John's Church, organized Jan. 12, 1813, was duly consecrated by Bishop White in 1815. It was the first church in Norristown, and in the earlier days of its life was associated with St. Luke's, Germantown, St. Thomas', Whitemarsh, and Christ (Swede's) Church, Upper Merion. The first wardens of the parish were Messrs. Francis Swaine and Bird Wilson. This latter gentleman was formerly a lawyer and judge; but afterwards abandoned that profession and prepared for Holy Orders, becoming third rector of this parish in 1819, and serving for three years. He was, later on, Professor in the General Theological Seminary.

The first rector of St. John's was the Rev. Jehu Curtis Clay, who served for two years, and was followed by the Rev. Thomas P. May. Upon the Rev. Mr. Wilson's retirement in 1822, Mr. Clay was again called, and served the parish for ten years. Of the six succeeding rectors, the Rev. Messrs. John Reynolds, Nathan Stern, John Weart, E. W. Maxey, Geo. W. Brown, and Chas. E. McIlvaine, the longest term was served by Mr. Stern, whose ministrations covered a period of twenty years. In 1872 the Rev. Isaac Gibson became rector and served the parish actively for twenty-six years, or until 1898, when he was made rector *emeritus*, and the

present, and eleventh rector, the Rev. Harvey S. Fisher, entered upon the work. In the spring of that year a disastrous fire damaged the building; but which has now been restored and a new chancel added. St. John's also enjoys the distinction of having had the diocesan convention meet within its walls; and also of a spiritual daughter in the Church of All Saints', now a parish in Norristown.

The indebtedness on the property has been greatly reduced; and three beautiful memorial windows, representing the Nativity, Crucifixion, and Resurrection of our Lord, have been placed in the chancel. Another window of great beauty has been placed in the nave of the church, close by the font, and is known as the Baptismal window, having been provided by gifts in memory of departed souls who had been there baptized, and some given as thank-offerings by the living, who had also received that sacrament in the parish. This window was erected in time for dedication at this 90th anniversary of the parish. In making the appeal for the window, request was made that no one gift should exceed \$5.00 (though, of course, smaller sums would be received) but that any person disposed to give more, were asked to name more than one person to be commemorated thereby. This window, with the chancel group, is the work of Meyer & Co., Munich, Bavaria.

Some 500 communicants are enrolled, and two Sunday Schools are maintained, one at the parish church, and one at Holy Trinity Mission. Since the present rector has been in residence, beside the early celebration of the Holy Communion, each Sunday, Friday, and Holy Day, the chief Sunday service, at 11 A. M., has been the choral celebration of the Holy Eucharist. The present wardens are Messrs. John D. Newbold and P. Frank Hunter.

IN THE EVENING of the Feast of the Epiphany a reception was tendered Mr. H. D. W. English, President of the Brotherhood of St. Andrew, at the Church House, by the officers and executive committee of the Philadelphia Local Assembly. There were about 100 men in attendance, and the gathering was entirely informal. Mr. English, in his address, made an earnest plea for greater devotion to Brotherhood ideals.

THE BISHOP of the Diocese has approved, for diocesan use, a special form of service for a Sunday School Missionary Day, to be held on the Second Sunday after the Epiphany, January 18.

ON THE BALL foundation, the Philadelphia Divinity School has secured Mr. Jacob A. Riis of New York for this year's lectures on Christian Sociology. The general title of the lectures is "The Peril and Preservation of the Home." They were given during January,

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SAPOLIO

and subdivided into the following subjects: "Our Sins in the Past"; "Our Plight in the Present"; "Our Fight for the Home"; "Our Grip on the To-morrow." Two of the lectures were given in Holy Trinity Church and two in Witherspoon Hall. Those of Jan. 8 and 13 were illustrated.

ST. STEPHEN'S PARISH, Manayunk, which has been vacant since the resignation of the Rev. Elliston J. Perot, in October last, has been filled by the election of the Rev. Seaver M. Holden, who entered upon the work the first Sunday in January. Mr. Holden comes directly from Johnsburg, Pa., but is a native of Philadelphia, and was reared in New England. Graduating from Trinity College, Hartford, with degree of M.A., he prepared for Holy Orders at Berkeley Divinity School, Middletown, Conn. Previous to his last charge, Mr. Holden worked at Denver and Kansas City.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.

WM. N. MCVICKAR, D.D., Bp. Coadj.

Illness of Bishop McVickar.

AT THE MOMENT of going to press (Tuesday P. M.), telegraphic advices tell of the very serious illness of the Bishop Coadjutor. He is at his home in Providence, and is threatened with typhoid fever. Further news will be anxiously awaited, as the serious illness of a man of his physique may well cause alarm.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Thirtieth Anniversary of Bishop Hare's Consecration.

BY A SPONTANEOUS MOVEMENT the 13th anniversary of Bishop Hare's consecration to the episcopate was celebrated in the Cathedral, Sioux Falls, on the evening of Jan. 8th and the morning of Jan. 9th, the latter being the exact date of his consecration. An added interest was given to the occasion by the fact that the Bishop had almost entirely recovered from a painful injury occasioned by being thrown, while traveling in the Indian country, from an overturned wagon, an accident which would probably have proved fatal, except for the fact that he was wrapped in heavy furs.

At a beautiful and impressive service held in the Cathedral on the evening of Jan. 8th, the President of the Standing Committee, the Rev. John H. Babcock, read an historical account of Bishop Hare's work which contained many graphic descriptions of his experiences in the wilds in the early days, and a striking statement of the growth of the Church which had increased from a dozen congregations thirty years ago to over one hundred and twenty. The Bishop was evidently deeply moved by this address, the more so as Dean Babcock was the author of a similar address made on the 15th anniversary of the consecration of the Bishop. The Bishop responded to this address in the following words:

"Who can go over again mile by mile 30 years of the journey of his official life—especially if he give himself to some introspection, and survey the movements of his heart, as well as the movements of his person, as he went along the road—recalling, too, the fact that the road was traversed not by him alone, but by fellow travelers to many of whom he was bound in most sacred ties—who, I say, can indulge in such retrospect and not feel dissatisfied with himself and weary? How can he but be reluctant, for a moment, at least, after 30 years of service, to take his burden up again? How can he but think of the possibility of leave to retire to some wayside inn and there prepare to give what everyone at last must render, an account of his stewardship.

"These feelings have been much my mood of late, and so this gathering of fellow-

laborers and of friends and neighbors, and the friendly thought which proposed it, comes to me as the angel came to the Prophet Elijah. After his journeys in the wilderness, he sat himself down under a juniper tree and wished for himself that he might die. He fell asleep, and as he lay and slept, a messenger of the Lord came and touched him and, pointing to refreshment near by, said, arise and eat, for the journey is too great for thee. He did eat and drink. He arose and went in the strength of that meat forty days and forty nights. So I would take the solace and the cheer which this assembly proffers me. I dismiss all regrets and thankful that I can be your servant and the servant of the Lord Christ, I shall press on toward the mark of our high calling which is here always the better and at last the very best."

The service was followed by a reception which was honored by the presence of the Roman Catholic Bishop of Sioux Falls, and of all the prominent pastors of the town. Many telegrams of congratulation were received, one being from the Governor of the State: "Please accept my congratulations. Your good work in the cause of Christianity and humanity is appreciated. South Dakota is justly proud of you." Many addresses of congratulation were made at the reception, among them one by Rural Dean Ashley, who presented in behalf of the Church in South Dakota and of many friends outside the District, \$2,300 towards the erection of a gymnasium for All Saints' School. He was followed by Mr. E. A. Sherman, in behalf of the citizens of Sioux Falls and Minnehaha County, presented subscriptions to the amount of \$1,100 for the same purpose. Mr. W. H. Lyon then rose and said he had a happy duty to perform which was more personal to the Bishop, and presented to him a purse of \$215 from the citizens of Sioux Falls, exacting of the Bishop a promise before he delivered it, that he would use it for his own personal use, and use not a single cent of it for any purpose that could be called official.

AND SO

SHE FOUND HOW THE COFFEE HABIT COULD BE EASILY LEFT OFF.

"My husband had coffee dyspepsia for a number of years," writes a lady from Dundee, N. Y. "Coffee did not agree with him, as it soured on his stomach, and he decided to stop it.

"We felt the need of some warm drink and tried several things, but were soon tired of them. Finally a friend told me of the good Postum Food Coffee had done her family, and I ordered a package from the grocer.

"We have used it for three years with splendid results. It agrees perfectly with his stomach and dyspepsia has entirely left him. I find in talking to people who have used Postum and not liked it that the reason is that they do not let it boil long enough. When prepared according to directions, it makes a beautiful, clear, golden brown beverage like the highest grade, of coffee in color.

"We let the children have Postum every morning and it agrees with them nicely and they thrive on it. I am sure that if everyone using coffee would change to Postum that the percentage of invalids would be far less than it is at present." Name given by Postum Co., Battle Creek, Mich.

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Organist St. Agnes' Chapel, Trinity Parish, New York.

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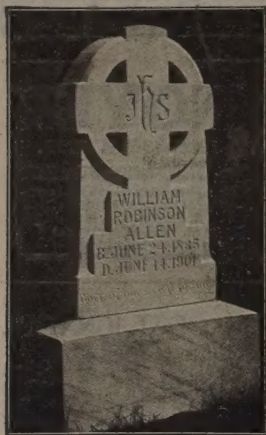
THE PROGRAMME for the approaching annual festival of the Choir Guild of the Diocese of Massachusetts has been published, as usual, by Novello, Ewer & Co., in book form, well bound, containing everything that is to be sung.

This method of issuing choir festival music is deservedly growing in popularity. A few years ago it was customary both at rehearsals and public performances to give out separate numbers of the music to the singers. Hymnals, psalter books, sheets of music, anthems, etc., cannot be provided for a large chorus without more or less confusion and disorder. The old system now appears decidedly clumsy and antiquated. There is scarcely anything of more practical importance in choir work than the proper management of details.

The Massachusetts Choir Guild is not only one of the most active choral associations of the Church, but it is also one of the most influential in upholding and advancing what is traditional and in accordance with inherited principles. It therefore exerts an educational force, the value of which is hard to overestimate.

The Guild is composed of not less than 35 choirs. At the annual festivals the choristers do not sing as a body, there being no edifice large enough to accommodate them. The choirs are subdivided into sections which sing at different churches, all using the same order of music. While a musical service rendered by all the choirs combined, would be perhaps more inspiring from the listener's point of view, nevertheless the separation into groups of choirs leads to greater educational results, as the number of listeners is increased thereby.

The music selected for the coming festival is of a high grade, and most of it is beyond the grasp of "ordinary" choirs. To render it artistically would be a distinct achieve-



Item of Interest.



A churchyard cross of singular beauty has just been erected at Whitechurch, England, as a memorial to the late vicar, the Rev. Charles Druitt, M.A. The cross is richly ornamented with carved work. The eastern side of the shaft of the cross is divided into five panels, one of which contains the inscription:—"Charles Druitt, Vicar, born 1st November, 1848, died 20 h October, 1900." The western side of the shaft contains two long panels, each filled with carving of a single knot, formed of three endless cords—symbolizing the "Trinity in Unity";—and between the two panels comes the inscription:—"To God the glory."

The edges of the cross have a grape-bearing vine growing from the base to the arms of the cross. At the intersection of the arms is the sacred monogram of Christ. On the base of the cross is the inscription, "O Lord, let Thy mercy lighten upon us; as our trust is in Thee."

The cross is built on the lines of a very ancient one. It is the gift of the parishioners, in union with the widow and children of the late vicar.

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ment for any choral body. The more important numbers are, *Magnificat* and *Nunc Dimittis* in A, by Charles Harford Lloyd; "Blessed are the dead," by C. Villiers Stanford; "Great is our Lord," by Myles B. Foster; "Awake, awake, with holy rapture sing," by John E. West; and *Te Deum* in F, by Charles McPherson, sub-organist of St. Paul's Cathedral. Here is material to thoroughly test the abilities of the most expert choirs.

The Stanford anthem, a noble composition, intended to be sung *a capella*, has been most fittingly selected as a tribute to the memory of the late rector of the Church of the Advent, Boston.

A choir festival, when well planned and well conducted, is stimulating and elevating. It revives musical activity and interest, and may be regarded in the light of a musical "mission." It is unfortunate that the metropolis of the country has no Choir Guild, working harmoniously for the general advancement of Church music. The only combination of choirs ever organized in New York City was a parochial coalition confined to Trinity parish. For many years the choirs of Trinity Church, St. John's Chapel, St. Paul's Chapel, Trinity Chapel, and St. Chrysostom's Chapel, met together for an annual choir festival service. These services were held in the parish church, and in certain chapels according to a fixed routine. The direction of the music fell to each choirmaster by turn, and he was given an opportunity to compose something for the occasion. These Trinity parish festivals unquestionably did much to further the cause of ecclesiastical music, and the list of anthems and services thus performed included the best works of the English Cathedral school. Moreover these performances flourished at a time when very little standard Church music was sung outside Trinity parish. They therefore exerted a beneficial influence when it was especially needed. In

1889 they were temporarily discontinued by Trinity Corporation, and have not since been resumed.

Brooklyn, now a borough of New York City, is the centre of activity for the Choir Guild of the Diocese of Long Island.

This organization came into existence about the time the Trinity festivals were given up. Although it has had a somewhat uncertain career, it has nevertheless done what Manhattan has never accomplished—it has maintained a high standard of annual choral performances for many consecutive years as a "guild," self-supporting, and not dependent upon any particular parish for existence. We hope to give a fuller account of it at another time.

The present indications are that the Choir Guild of the Diocese of Massachusetts is the most successful, and important, in the American branch of the Church. The following facts are therefore of interest:

The guild was established in 1890, and gave its first festival in 1891. It consisted at first of ten choirs, but has steadily grown to its present number, never having experienced a set-back of any kind. There are now 35 choirs and there has been a movement in New Bedford to bring in two or three other choirs from that neighborhood, and have a special festival there.

Financially the guild is, and always has been, sound. There is always a balance in the treasury, although the only sources of income are the dues from members, and the collections taken up at the festival services.

At the first "guild" service at Lynn, in 1891, there were about four hundred singers. Six hundred asked to sing at the festival of 1892, and that made it necessary to divide the chorus into two sections. One service was held that year at St. Paul's, Boston, and one at Emmanuel. The next year there were still further additions of singers, and three services were held under separate con-

ductors. Last year there were four services, and this year there will be five, not counting a possible festival at New Bedford!

No female singers are allowed in the guild, and of course no "female vested choirs."

Church music is necessarily helped and advanced by the guild for several reasons. The committee which chooses the music has always had upon it several musicians of standing and reputation in Boston, thus insuring a selection of services and anthems of the best quality. Whatever music is sung is preserved in the festival books, and goes to form a library of standard compositions. Into this library there is little possibility of the admission of inferior matter. The conductors of the various festivals visit each choir once or twice before each performance, for rehearsal. This encourages the choirs to greater activity, and is also a great help to the rank and file of choirs and choirmasters, in showing methods and details of training of which they may have had no previous knowledge.

This training is given entirely at the expense of the guild—that is, the guild pays the expenses of the conductor's visits to the choirs, and also pays the expenses of each choir in attending one general rehearsal just before a festival. This is really the main expense to which the guild is put, and represents the main use of its income.

We see then that the Massachusetts Choir Guild is managed strictly on a business basis, without which no organization can last for any length of time. In addition to this there evidently exists amongst its members a sense of duty in working for the cause of Church Music. All honor then to men, who putting by selfish motives, and professional jealousies, work harmoniously for such an end. Would that New York might awake from slumber, and follow in the footsteps of the classic city of the East!